

AVIS DES ÉDITEURS

La **Patrologie orientale** est destinée à compléter les **Patrologies grecque et latine** de Migne, dont elle emprunte le format, ainsi que la **Patrologie syriaque** (3 volumes parus) de M^{re} Graffin. Tous les textes chrétiens orientaux qui n'entrent pas dans ces collections sont de son ressort.

Le premier volume de la **Patrologie syriaque** a paru en 1894 et la **Patrologie orientale** a été fondée en 1897, au Congrès de Paris des Orientalistes, voir t. I, p. [vii]; t. V, p. 523. Cf. t. I, pages v, 104, 219.

Les éditeurs de la **Patrologie orientale** s'attacheront à faire imprimer d'abord les traductions et les commentaires de la Sainte Écriture, les ouvrages historiques, les synaxaires et les apocryphes; ils admettent, en même temps que des traductions latines, des traductions en anglais, en français et en italien.

Les éditeurs publient par fascicules de quatre-vingts à deux cents pages chacun, qui sont réunis en volumes de six à huit cents pages. Chaque série de dix volumes est suivie d'une table générale.

ONT DÉJÀ PARU :

PATROLOGIA SYRIACA

Tome I, Aphraate (I-XXII) (DOM PARISOT), 1.052 pages.	988 »
Tome II, Aphraate (XXIII) (DOM PARISOT); Bardesane, Livre des Lois (F. NAU); S. Siméon bar Sabba; Apocalypse et lettre de Baruch, Testament d'Adam (M. Kmosko); Apotelesmata grecs d'Apollonius de Tyane (F. NAU), 1428 pages.	988 »
Tome III, Le Livre des Degrés (M. Kmosko), 1168 pages.	1.196 »

PATROLOGIA ORIENTALIS

Tome I, 706 pages.	1.416 »	Tome XIII, 740 pages.	1.092 »
— II, 690 pages.	1.296 »	— XIV, 856 pages.	1.400 »
— III, 646 pages.	1.100 »	— XV, 800 pages.	1.296 »
— IV, 728 pages.	1.576 »	— XVI, 864 pages.	1.284 »
— V, 808 pages.	1.896 »	— XVII, 857 pages.	1.236 »
— VI, 710 pages.	1.148 »	— XVIII, 834 pages.	1.320 »
— VII, 804 pages.	1.276 »	— XIX, 744 pages.	1.164 »
— VIII, 782 pages.	1.208 »	— XX, 828 pages.	1.240 »
— IX, 678 pages.	1.156 »	— XXI, 880 pages.	1.392 »
— X, 676 pages.	1.244 »	— XXII, 889 pages.	1.288 »
— XI, 859 pages.	1.232 »	— XXIII, 772 pages.	1.192 »
— XII, 804 pages.	1.284 »	— XXIV, 802 pages.	1.288 »
Tome XXV, 815 pages.		1.468 »	

I

SAINT MARK TO THEONAS (300)

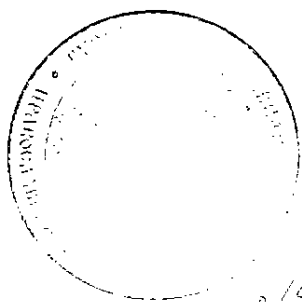
HISTORY
OF THE PATRIARCHS
OF THE COPTIC CHURCH OF ALEXANDRIA

I
SAINT MARK TO THEONAS (300)

ARABIC TEXT EDITED, TRANSLATED AND ANNOTATED

BY

B. EVETTS



PERMIS D'IMPRIMER

Paris, le 6 mai 1904.

P. FAGES, v. g.

6601

Tous droits réservés.

AVERTISSEMENT

L'Histoire des Patriarches d'Alexandrie est le *Liber Pontificalis* de l'Église copte. La première partie est une compilation faite, comme nous le lisons dans l'une des préfaces mises en tête des manuscrits, par Sévère, évêque d'El-Eschmounein dans la Haute-Égypte, entre Minieh et Asiout, d'après des documents grecs et coptes qu'il a trouvés dans les monastères de son pays, et qu'il a traduits avec l'aide de quelques clercs. C'est surtout sur Eusèbe et sur quelques Actes primitifs qu'est basée cette histoire des premiers siècles de l'Église copte, et M. Crum a découvert à la Bibliothèque Nationale de Paris des fragments d'une version copte de l'*Historia Ecclesiastica* qui semble être l'original, malheureusement incomplet, de la traduction arabe de Sévère¹.

Mais, dès le septième siècle et surtout dès l'époque de la conquête arabe, l'histoire des patriarches devient beaucoup plus complète et plus intéressante. Nous avons ici une série de vraies biographies écrites par des auteurs contemporains, tels que Jean le diacre, au temps du patriarche Michel I, et Georges, archidiacre et syncelle du patriarche Simon.

Quelques-unes de ces biographies ont été écrites d'abord en copte; mais il est impossible de savoir jusqu'où s'étend l'œuvre de traduction dont parle Sévère dans sa préface. Ce prélat qui a écrit pour réfuter l'historien rival, Eutychius, patriarche Melchite d'Alexandrie, vivait vers la fin du dixième siècle, mais la série des biographies patriarcales a été continuée jusqu'au douzième, et des appendices la portent jusqu'au dix-neuvième.

¹ Cf. *Eusebius and Coptic Church Histories* dans : *Transactions of the Society of Biblical archaeology* (12 févr. 1902).

D'ailleurs cette histoire, bien qu'elle n'ait pas encore été publiée, est bien connue de nom par l'histoire latine des patriarches coptes composée par l'orientaliste français Eusèbe Renaudot, et imprimée à Paris au dix-huitième siècle¹. On trouvera cependant, bien entendu, que ce grand savant n'a pu reproduire dans son ouvrage qu'une partie de ce que nous disent les biographies arabes, qui contiennent une foule de renseignements sur la doctrine et le rituel de l'Église égyptienne, les rapports entre les mahométans et les chrétiens, l'état moral de ceux-ci, et même l'histoire générale du pays.

L'édition, commencée il y a trois ans, paraîtra par fascicules, dont chacun contiendra une partie du texte arabe avec sa traduction. Nous donnerons à la fin une introduction dans laquelle nous discuterons les sources de cette histoire, et où nous relèverons les données les plus intéressantes qui en résultent, avec d'autres observations sur les Coptes et leur Église. Nous y ajouterons aussi des notes sur le texte et sur quelques difficultés qui s'y trouvent², un catalogue des patriarches et des gouverneurs d'Égypte, des tables des noms propres et des matières intéressantes, enfin une liste des termes ecclésiastiques arabes empruntés aux langues étrangères.

Le texte est basé sur les mss. de la Bibliothèque Nationale de Paris 301 et 302 (A), nous y ajouterons les principales variantes des mss. de Londres add. 26.600 (B) et or. 1338 (C). M^{sr} Graffin, qui nous avait déjà fourni la photographie des mss. 301 et 302 de Paris, nous a encore procuré les photographies des deux manuscrits du Vatican 620 (D) et 686 (E), et du ms. de Paris 4773 (F) que nous utilisons aussi pour l'établissement du texte. Nous indiquons en marge la pagination des manuscrits 301 et 302 de Paris.

B. EVETTS.

¹ *Historia patriarcharum Alexandrinorum*, 4^o, Paris, 1713.

² Nous ne faisons suivre le texte et la traduction que des variantes les plus intéressantes et des renvois à la Sainte Écriture et aux principales sources.

Les caractères arabes employés pour composer le texte de ce fascicule (corps 16) ont été dessinés et gravés exprès pour la *Patrologie Orientale* par la FONDERIE GÉNÉRALE Beaudouin et C^{ie}.



* بسم¹ الاب والابن والروح القدس الاله الواحد

* P. 2

كتاب

سير الابهاء البطاركة رزقنا الله بركة² صلواتهم

خلفاء الاب البشير ماري مرقس الانجيلي المبشر بالانجيل المقدس وبشرى السيد المسيح
بالمدينة العظمى الاسكندرية واقليم مصر واقليم الحبشة والنوبة³ والخمس مدن بالمغرب هي
افريقية وما معها كل هذه وقعت بالقرعة في كرازته بالهام روح القدس وكانت شهادته
بعد تمام كرازته وبشراه وكتابه الانجيل باليونانية وكمال سعيه في مدينة قيسرون⁴ وهي

1. Preface I is wanting in C and E, and partly in D. — 2. A om. بركة. — 3. A
قليسون F قيسون AB. — 4. والنوبة.

FIRST PREFACE

* In the Name of the Father and of the Son and of the Holy Ghost, the
One God.

* P. 2

This is the book of the Lives of the Fathers and Patriarchs. May God
grant us the blessing of their prayers!

These patriarchs were the successors of the father and missionary, Saint
Mark the evangelist, who preached the holy gospel and the good news of
the Lord Christ in the great city of Alexandria, and in the region of Egypt,
and in the regions of Ethiopia and Nubia, and in Pentapolis in the West,
which is also called Africa, and in the neighbouring territories; for all
these countries fell by lot to his preaching, through the inspiration of the
Holy Ghost.

And after he had preached and proclaimed the good tidings, and written
the gospel in Greek, and finished his course, he became a martyr in the Cae-
sarium, a quarter of Alexandria, which is called in the Hebrew language the

الاسكندرية وتسمى باللغة العبرانية مدينة امون وسيرته تذكر ما جرى له وبشراه وما جرى عليه مشروحة في اول السير التي يتضمنها هذا الكتاب وورثوا ابهاتنا الارثوذكسيون البطارقة من بعده تعاليمه المخالصة للنفوس من الجحيم وثبتوا على ما سلمه لهم من حفظ الامة الارثوذكسية والتمسك بها والصبر على الشدائد بسببها في كل زمان الى النفس الاخير يعنى الى الموت وجلسوا على كرسيه واحداً بعد واحد خلفاً بعد سلف فكلهم خلفاء ورعاة رعيته^١ ومقتدون به^٢ وبإيمانه في المسيح هذه^٣ السير جمعها واهتم بها من كل مكان الاب الجليل ابنا سويرس بن المقفع اسقف مدينة الاشمونين ذكر انه جمعها من دير القديس ابي مقار ودير نهيا وغيرهما من الديارات وما وجده في ايدي النصارى منها اجزاء متفرقة فلما جمعها اخوكم المسكين في هذا الكتاب الواحد بعد بحث واجتهاد وهب الرب له

1. Mss. ورعيته. — 2. F om. — 3. D contains only the following portion of Preface I كتاب سير الابا البطاركة خلفاء مار مرقس البشير على كرسي الاسكندرية العظمى بما جمعه واهتم به الاب ابنا سويرس ابن المتفجع اسقف الاشمونين ذكر انه جمع ذلك من دير القديس ابي مقار ودير نهيا وغيرهما من الديارات وما وجده في ايدي النصارى منها اجزاء متفرقة فلما جمعها في هذا الكتاب الواحد بعد بحث واجتهاد وهب له الرب مدة طويلة من العمر حتى وصل يوم ان كتب هذه السيرة واهتم بها ولم يكملها الى تمام ثمانين سنة من عمره.

city of Ammon¹. His biography, which records that which was done to him, and how he preached, and what befell him, is set forth in the first of the histories contained in this book.

And after him our orthodox fathers, the patriarchs, were the heirs of his doctrines which save souls from hell; and they remained true to that which he delivered to them, in the guardianship of the orthodox faith and in attachment to it, and in patience under persecution for its sake, at all times, to their last breath, that is to say till death. They sat upon his episcopal throne, one after another, each of them succeeding his predecessor; and thus all were his representatives, and the shepherds of his flock, and his imitators in his faith in Christ.

These histories here given were collected from various places by the care of the celebrated father, Abba Severus, son of Al-Mukaffa, bishop of the city of Al-Ushmunain, who relates that he gathered them together from the monastery of Saint Macarius and the monastery of Nahya and other monasteries, and from scattered fragments which he found in the hands of the Christians. And when these documents were put together by your

1. Jer. XLVI, 25; Nahum III, 8; cf. Ez. XXX, 14, 15, 16, Vulg.

مدة طويلة من العمر حتى وصل يوم ان كتب هذه السيرة واهتم بها ولم تكمل له الى كمال ثمين سنة من عمره والى الله ارجب الاعانة على فهم ما تقرأ منها والطاعة لهم والعمل باوامرهم واتباع اثارهم والتمسك بايمانهم انه سميع مجيب والشكر لله دائماً سرمداً امين

بسم¹ الاب والابن والروح القدس الاله الواحد

المجد لله باعث العلوم ومبديها وخالق الامور ومنشئها وصانع الخلائق ومكونها ومهدي من يشاء ومصطفيه ورافع من يختاره من عبده صفوته وخلقه الصالحين ويتخبه² ويرتضيه الذي يرفع من الارض مسكيناً ومن المزبلة فقيراً فيجعله ملكاً على خلقه ومسلطاً على تدبير عباده وبلاده وكرسى العز يورثه ليحكم في الارض بالعدل وبين

1. Preface II is wanting in CD and E. — 2. F وينجيه.

poor brother into this single volume, after research and trouble on his part, God gave him a long life, until a day came when he wrote out this history and set it in order; but it was not completed till the end of his eightieth year.

And now I implore God's help that we may understand what we read therein, and may obey these holy patriarchs, and carry out their precepts, and follow in their footsteps, and remain attached to their faith; for he is the God who hears and answers our prayers. Thanks be to him for ever and ever. Amen.

SECOND PREFACE

In the name of the Father and of the Son and of the Holy Ghost, the One God.

Praise be to God, the origin and source of learning, the maker and creator of all things, who forms and brings into being all that exists: who guides and elects those whom he pleases, and raises those whom he desires among his servants to be his chosen ones and his holy people, whom he picks out and in whom he takes pleasure; who lifts up the poor from the ground, and the needy from the dunghill, that he may make him ruler over his people, and a prince to govern his servants and his land; and gives him as his inheritance the throne of power, that he may rule over the earth with justice, and among men with truth; that he may deliver the weak from the mighty,

الناس بالحق ليقمع القوى عن الضعيف* وينقذ المظلوم من الظالم وذلك حكم الله * P. 3 وحكمته التي لا يفهمها احد من المخلوقين المخفية¹ سرائره عن الحكماء وذوى الالباب الذى يقيم فى كل زمان بمن يضاهاى اهله الرؤوف المتحنن السيد المسيح الذى بذل نفسه بسر تجسده عن خلاص خلقه وغلب الاقوياء بالتواضع والسكون الناطق على افواه انبيائه بروح قدسه فى الوقت الذى شاء ان يظهر فيه على الارض ويتجسد لخلاص عالمه الذى خلقهم كشبه صورة ساطانه ظهر فيهم متجسداً من مريم العذراء افضل نساء العالمين التى اصطفاهما من ذرية آدم الذى اخطأ وخالف ربه واطاع عدوه وترك وصية خالقه فوجب ان يموت بالموت كما قال الله له وحذره من معصيته فلم يقبل واراد ان يكون الهاً ويتشبه بخالقه فانوهق فى فخ العثرة فتحزن الله الكلمة عليه ورحمه وتجسد الغير مخلوق فى لاهوته المرء² بناسوته البرئ من كل خطيئة وحملته مريم العذراء الطاهرة وولده بالسرة الذى لا تدركه عقول المخلوقين ففضلها بذلك على جميع العالمين السماويين والارضيين والملائكة والقوات والارباب والكارويم والسارقيم وكل من خلق من السماويين

1. B. المخفى. — 2. Mss. المرئ.

* P. 3 * and save the oppressed from the oppressor. This is the judgment and wisdom of God which none of his creatures can comprehend, for his mysteries are hidden from the wise and learned; and he raises up at all times those who shall gently guide his people.

The merciful, the compassionate one, the Lord Christ, who gave himself by the mystery of his Incarnation to save his creatures, and vanquished the mighty by humility and weakness; who speaks through the mouth of his prophets by the Holy Ghost; when it pleased him to manifest himself on earth and become incarnate, that he might save his creatures whom he had created after the likeness of the image of his majesty, appeared among them in a human body, born of the Virgin Mary, most excellent of women in creation. For he had elected her from among the offspring of Adam, the sinner and rebel against his Lord, who obeyed his enemy and broke the commandment of his Creator, so that it was necessary that he should die, as God had said to him when he warned him not to disobey; but Adam would not listen, desiring to be a god and similar to his Creator, and so was caught in the net of stumbling. Yet even then God the Word had mercy upon him in pity for him, and became incarnate, — He, the uncreated in respect of his Godhead, the Man in respect of his Humanity, the pure from all sin. And the Virgin Mary bore him in her womb and brought him forth, by a mystery to which the intelligence of creatures cannot attain, and by which he exalted her above above all other created beings in heaven or on earth; above the Angels, the

والارضيين وصارت كرسى رب الاولين والآخرين من غير افتراق ولا تغيير لا يحويه مكان ولا يحصره زمان ولما قضى تديره بحكمته الغير مدركة واتحاده المخفى سره عن كل من فى السماء والارض اصطفى تلاميذه الحواريين واعطاهم السلطان العظيم وجعل لهم ان يربطوا ويحلوا كذلك خلفاءهم من بعدهم يرثون هذه العطية فى كل اقاليم الدنيا خلفاً بعد سلف فانتقل ميراث هذا السلطان الذى دفعه المسيح للاب البشير العظيم مرقس الحوارى الى خليفته الذى يجلس على كرسىه من البطارقة بالمدينة العظمى الاسكندرية وما يليها من اقاليم كرازته فهو اول بطرك رعى رعية المسيح ثم تبعوه الابهاء البطارقة المؤيدون جيلاً بعد جيل وهذا الكرسي خاص¹ دون غيره من الكراسى لا يتقدم عليه بطرك وينال عند الله المنزلة الشريفة والدرجة العاليه المنيفة الا من قد جربه وابتلاه ولقى من التعب والنصب ومقاومة الاعداء والجهاد من المخالفين ما ضاهى² به تلاميذه ورسله المؤيدين بروح قدسه الاطهار المبشرين الذين اصابهم من الهوان والضرب والسياط والرجم والصلب

1. طاهها. — 2. خاصة BF.

Powers, the Principalities, the Cherubim and the Seraphim, and all whom God has made in heaven or on earth. For she became the throne of him who is Lord of the first and the last, without division or change; — of him whom no space can enclose, and no time contain.

And when, in his unattainable wisdom, he established his dispensation, and the Union of his Humanity with his Divinity, the mystery of which is hidden from all in heaven or on earth, he chose his disciples, the apostles, and gave them the great commission, authorising them to bind and to loose. And so likewise their successors after them inherit this gift in all regions of the world, each one following his predecessor. Thus the inheritance of this power, which Christ gave to the great father and evangelist, Mark, the apostle, is carried on to his successor, the patriarch who sits upon his episcopal throne in the great city of Alexandria, in the midst of the regions where he preached.

Saint Mark, then, was the first patriarch who fed the flock of Christ; and in after times he was followed by the inspired fathers and patriarchs, generation after generation. This see of his is independent, and separate from all other sees. And no patriarch is promoted to it, nor does any obtain from God this glorious station and this high and sublime degree, save one whom he has proved and tried, and who has experienced such trouble and adversity and resistance of enemies and attacks of heretics that by these things he resembles Christ's disciples and apostles, who were assisted by his Holy Spirit, — those pure ones, those preachers of good tidings, who

والتغريق في ليجج البحار وحريق النار والجراح والرمى من الاماكن العالية الى الارض والقتل بالسيف واصناف العذاب مما لو شرحناه على نصه لطال شرحه وعظم وصفه واقشعرت من سماعه الابدان ولم تسع* الكتب ولا المصاحف يسيرة وكانوا في الصبر والاحتمال لذلك * P. 4 كلة مقتدين بربهم ومعلمهم ومسيحهم ومرسلهم ليعمدوا الامم والخلائق ويجذبوهم الى الايمان به وعلموهم ما يستفعون به على طول الدهور والاحيال والاحقاب الى آخر ايام الدنيا مما فيه خلاص نفوسهم في الآخرة والدنيا وورثوا علومهم لخلفاءهم الابهاء البطارقة بكل اقليم وصلت اليه كرازتهم وبشراهم لان البطارقة خلفاءهم واتباعهم فبدلوا نفوسهم في حفظ من ايتنوا عليه من بنى المعمودية المؤمنين الارثوذكسيين كما قال الرسول العظيم المعلم الفاضل بولس المصطفى سراج بيعة الله بل قد نفتخر بما تقاسى من الضيق لانا نعلم ان الضيق يكمل الصبر فينا والصبر محنة وابتلاء والشدائد داعية الى الرجاء والرجاء لا يخيب لانه يفيض على قلوبنا محبة الله بروح القدس كما قال ايضاً انكم ان

suffered contempt and blows and scourging and stoning and crucifixion and shipwreck, and burning by fire, and wounds, and casting down from high places to the ground, and death by the sword, and all kinds of torment, which if we were to relate in detail, our narrative would be too long and the description of it would be too copious, and listeners would tremble at the hearing of it, and books and volumes would not contain even a small part of the history. * Yet they lived in patience, enduring all these sufferings, and imitating their Lord, their Master and their Christ, who sent them to baptize all men and all nations, and draw them to faith in him. They taught men that by which they might profit through all ages and generations and times to the end of the world, namely the means of saving their souls in this world and the next; and they bequeathed their doctrines to their successors, the fathers and patriarchs, in every region to which their preaching was extended; for the patriarchs are indeed their successors and their followers. So they laid down their lives to preserve their trusted ones among the baptized, the faithful and orthodox. As the great apostle and excellent teacher Paul, the elect one and lamp of the Church of God, says¹, « Rather we glory in the tribulation that we suffer; for we know that tribulation perfects patience in us, and patience trial and probation, and hardships call forth hope, and hope disappoints not, because it pours into our hearts the love of God by the Holy Ghost ». As he says in another place², « Verily if ye be allowed to wander free, and be left

1. Rom. v, 3, 4. — 2. Hebr. xii, 8.

اهتمتم وتركتم بغير ادب ولم تلذعوا بما لذع به الصفوة من قبلكم من اولياء الله فقد صرتم غرباء من الله غير قريبين منه ومثل هذه الشهادات كثير في كتب البيعة منه ومن غيره من الرسل المؤيدين والاباء المعلمين بعد الانبياء المكرمين ولم يزالوا دافين لاقوال المخالفين مجتهدين في الرد عليهم معاندين لهم داحضين مذاهبهم مظهرين للناس كفرهم وفساد اعتقادهم ويضعون على كل كلمة ميمراً الى ان ملأوا بيعة الله ميامر ومواعظ وعلومًا روحانيّة ولم يهملوا درس كتب الله وادابه ووصاياه غير مهملين ولكل الاداب البيعية وغيرها من الالفاظ التي يحتاجون اليها في وضع ميامرهم طالبين والى كل جواهر الكلام الالهى والادب راغبين حتى بلغوا وادركوا بغيتهم وحضروا دعوة بارئهم وداعيتهم قائلين كلاً منهم هوذا انا والبنون الذين اعطيتنى ولم يهلك منهم احد ففازوا بالدرجات العالية والمنازل التي بالنعيم والنور متلاثة التي خيراتها دائمة غير بالية ولم يكونوا في حين رعايتهم يخافون من الملوك الطاغية ولا زالت قلوبهم ونياتهم في حب الله وتعليم الناس ما فيه خلاص نفوسهم سرّاً وعلانية ولا كانوا في رعايتهم ساهين ولا لاهين ولا

without chastisement, and be not branded as the elect friends of God were branded before you, then are ye become strangers to God and are not near to him ». And there are many similar testimonies in the books of the Church, from Paul and from others of the inspired apostles and fathers and teachers, since the venerated prophets.

The patriarchs did not cease to repel the doctrines of the heretics, striving to refute them, resisting them, overthrowing their false tenets, revealing to men their misbelief and the corruption of their creeds. And they composed a homily on every text, until they filled the Church of God with their homilies and sermons and spiritual learning. They never abandoned the study of the scriptures and writings and commandments of God, reading all the ecclesiastical books and other works which they needed for the composition of their homilies, and searching out every jewel of the Divine Word and of other literature. So at last they attained their desire, and obeyed the summons of their Creator who called them, saying, each one of them, « Here ' am I with the sons whom thou gavest me, for not one of them has perished! » Thus they obtained their high degrees, and the mansions, brilliant with happiness and light, the blessings of which are eternal and imperishable.

They did not in the time of their pastorate fear haughty princes. Their hearts and purposes never faltered in the love of God, nor in teaching men, both secretly and openly, the means of saving their souls. And while they governed the Church, they were never careless nor frivolous,

1. S. John xvii, 12; xviii. 9.

مقتنين لشيء من متاع¹ الدنيا الفانية بل سامعين طائعين لأمر ربهم وعلى تأديبهم وتعاليمهم منعكفين وبقوانين الله واحكامه قائمين وكانوا في عيون رعاياهم عظماء عالمين وإذا شاهدتهم احد² منهم وافعالهم او من المخالفين لهم ولمذاهبهم مجدوا الله من اجل اعمالهم لتعام الكلام الانجيلي الذي قاله اتم نور العالم لا تستطيع مدينة تخفى وهى على جبل ولا يوقد سراج فيوضع تحت مكيال بل على منارة ليضيء لسائر من في البيت هكذا ليضيئ نوركم^{* P. 5} قدام الناس فيروا اعمالكم الحسنة فيمجدوا اباكم الذي في السموات كما قال بعض الحكماء من رقى³ درجات العلوم والهمم⁴ عظم في عيون الامم ومن كرم خلقه وجب حقه من هان عليه المال توجهت اليه الامال من عقل زال ظلمه ومن عدل نفذ حكمه الرئيس من يذب بملكه عن دينه ولا يذب بدينه عن ملكه واحسن ما قيل في بعض جواهر الكلام ان الراعى الصالح يصلح الرعيّة وبالعدل يملك البريّة من عدل في سلطانه استغنى عن اعوانه من كان فضله على الناس بمرتبة الرئاسة ومزية السياسة فحقيق عليه ان يحفظ بحسن

1. B. امور. — 2. F. احد من المخالفين. — 3. F. add. الى. — 4. F. العدل.

nor did they acquire aught belonging to this transitory world; but they were obedient to their Lord's commands, and applied themselves to their duties of instruction and imparting discipline, and observed the canons and precepts of God. So in the eyes of their flock they were great and learned; and when one of their disciples, or one of those who resisted them and their doctrine, beheld them and their deeds, he glorified God for their works, because the words of the Gospel which Christ uttered were now fulfilled : « You are the light of the world. A city, when it is placed upon a hill, cannot be hidden, and a lamp, when it is lighted, * is not set under a bushel, but on a candlestick, to enlighten all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven' . »

As one of the wise men says : « He who mounts the steps of learning and public affairs becomes great in the eyes of the multitudes, and he whose nature is noble has his rights acknowledged; to him who despises money men's hopes are directed; he who is reasonable ceases to be unjust; the just man's judgments are carried out; the leader is he who defends his faith with his possessions, and does not defend his possessions by means of his faith ». But the best is what is said in one of the jewels of literature as follows : « The good shepherd does good to his flock and with justice rules creation. He who is just in his government is independent of his assistants. He who excels among men by his rank of governor and his superiority as ruler is bound to

1. S. Matth. v, 14-16.

الرعاية مرتبة لتدوم له النعماء ويسعد في الدين والدنيا ومن مكنه الله من ارضه وبلاده وايتمنه¹ على خلقه وعباده ورفع محله ومكانه فحقيق عليه ان يؤدي شكراً لله بالامانة ويخلص الديانة ويجعل السيرة ويحسن السريرة ويجعل الخير دأبه المعهود والاجر غرضه المقصود فالظلم يزل القدم ويجلب النقم ويزيل النعم ويهلك الامم العجول مخطئ وان ملك والمتأني مصيب وان هلك من استبد برأيه وقع في شرك اعدائه من ركب العجل ادرك الزل من فعل ما شاء لقي ما ساء زوال الدول من اصطناع السفل من استعان بذوى العقول ادرك المأمول من استشار ذوى الالباب سلك الصواب حسن السياسة نور الرئاسة سوء التدبير سبب التدمير اصطناع الجاهل اقبح رذيلة واصطناع العاقل احسن فضيلة لان اصطناع العاقل يدل على استحكام العقل واصطناع الجاهل يدل على استحكام الجهل وكل امرء يميل الى مثله وكل طير يأوى مع شكله اعلم بأن سبب هلاك الملوك اطراح ذوى الفضائل واصطناع ذوى الرذائل والاستخفاف بنصح الناصح والاغترار بتركية وآمنه¹.

guard his rank by his good administration, so that his prosperity may continue and that he may be fortunate both in spiritual and temporal matters. He whom God has put into possession of his land and territory, and entrusted with his people and servants, and whose place and rank he has exalted, ought to give thanks to God in faith, and to preserve his religion, and embellish his life, and purify his thoughts, and make virtue his constant habit, and salvation his aim and object. But injustice slips on its feet, and draws down vengeance, and destroys happiness and makes the nations perish. The hasty man fails even when he gains; but the deliberate man succeeds even when he loses. He who relies on his own opinion falls into the net of his enemies. He who rides on haste comes to a fall. He who does what he pleases gets what is evil. The fall of dynasties is caused by the employment of the lowest of the people. He who asks help of the wise gains what he hopes for. He who asks the advice of the prudent walks in the right path. Good government is the light of sovereignty, but evil administration is the source of destruction. To favour the fool is the worst of baseness, but to employ the wise is the best of merits; for the employment of the wise leads to the establishment of wisdom, but the employment of the fool to the maintenance of folly. Every man inclines to his like, and every bird roosts with its fellow. Learn that the cause of the ruin of princes is to be found in the rejection of the virtuous and the employment of the base, and in making light of the counsellor's advice, and in the deception that arises from placing trust in the flatterer. But God assists the right by his bounty and glory

المادح والله الموفق للصواب بجوده ومجده وقدرته وعظمته انه على ما شاء قدير له
المجد دائماً

قال¹

المصنف² لهذه السيرة سويرس ابن المقفع الجامع³

لما علمت انا البائس الخاطئ الغارق في بحار اثماته النادم المفنى بالخطايا ايامه المتأسف
على تفريطه وتضييع شهور عمره واعوامه بالامل والتسويق المفسدين لدينه وقوامه
وتحققت ما انعم به السيد المسيح المخلص لذكره الجود على جميع بنى المعمودية
الذى اشتراهم بدمه العظيم* ومعطى سلطانه وموهبة روح قدسه لتلاميذه واتباعه الاثنى
عشر والسبعين⁴ المنتخبين ومن يتبعهم مثل بولس معلم البيعة الذى خصه الله بدعوته
لعلمه بقوة ايمانه وغيرته ومن اصطفاه لكرسى شهيدة وتلميذة المبشر بانجيله ورسوله

1. Pref. III om. CE. — 2. DF add. الجامع. — 3. BDF om. — 4. Mss. الاثنى وسبعين.

and power and majesty. Verily, he can bring to pass all that he pleases.
To him be glory for ever! »

THIRD PREFACE

BY SEVERUS, BISHOP OF AL-USHMUNAIN

The author of this history, Severus, son of Al-Mukaffa, the compiler, says thus :

When I, — the wretched and sinful one, drowning in the seas of my transgressions, I, the penitent, who waste my days in sin, and grieve over my negligence and the loss of the months and years of my life in hopes and procrastinations, ruinous to my faith and my condition; — learnt and ascertained the graces which the Lord Christ, the Saviour, has granted, remembering his worshippers, to all the baptized whom he bought with his precious blood; * and how he gave his authority, and bestowed the Holy Ghost upon his disciples and followers, the chosen Twelve and Seventy, and upon those that came after them, such as Paul, the teacher of the Church, whom God specially called because he knew the strength of his faith and his zeal, and such as those whom he elected to the episcopal throne of his martyr and disciple and evangelist, whom he sent as apostle to his people, and as the first of the patriarchs of Egypt, and of Pentapolis, which is Barea and

الى خلقه وشعوبه اول بطاركة اقليم مصر والخمس مدن وهي برقة وفران والقيروان وطرابلس الغرب وافريقيّة والحبشة والنوبة كل هذه وقعت في كرازته بأمر روح القدس وكان شهادته بعد كرازته باسم السيد المسيح في مدينة اسكندرية على ما شهدت به سيرته وورثوا ابهاتنا البطاركة تعاليمه المخلصة للنفوس من الجحيم وجلسوا على كرسيه واحداً بعد واحد خلفاً بعد سلف فكلهم خلفاءه الناقلون عنه ورعاة رعيته ومقتدون بايمانه في المسيح ماري مرقس الانجيلي الطاهر والناظر وجهه ومن بعده من خلفاءه البطاركة واردة معرفة سيرهم واسماءهم وتقليبهم كل منهم في عصره وزمانه وما لقيه من التعب والنصب والجهاد على اسم سيّده ومسيحه وحفظ رعيته وقتاً¹ بعد وقت وزماناً² بعد زمان وانا ممن لا يجب له ان يكتب بخط يده البائسة الفانية شيئاً³ من اخبارهم فاستعنت بمن اعلم استحقاقهم من الاخوة المسيحيين وسألتهم مساعدتي على نقل ما وجدناه منها بالقلم القبطي واليوناني الى القلم العربي الذي هو اليوم معروف عند اهل هذا الزمان باقليم ديار مصر لعدم اللسان القبطي واليوناني من اكثرهم ليكتفي بذلك عند وقوفه عليه وابتهات الى واهب كل

1. Mss. وقت. — 2. Mss. زمان. — 3. ADF شيء.

Fezzan and Al-Kairuwan and Tripoli of the West and Africa, and of Ethiopia and Nubia, — all of which countries fell under his preaching by the command of the Holy Ghost, — whose martyrdom took place in the city of Alexandria, after he had preached the name of the Lord Christ, according to the evidence of his biography, of whose doctrines which save souls from hell our fathers, the patriarchs, became heirs, sitting upon his episcopal throne one after another, each one in succession to his predecessor, all being the successors of Saint Mark, handing down his authority one to another, and the shepherds of his flock, and imitators of his faith in Christ, — of Saint Mark, the pure evangelist who saw Christ's face, — from whose successors, the patriarchs who came after him, descends to us the knowledge of their history and their names and the changing fortunes of each of them in his time and age, and the troubles and sorrows and struggles which fell to the lot of each of them for the name of his Lord and his Christ, and the preservation of his flock year after year and age after age, — then, since I am one of those who are not fit to write down with their wretched, perishing hands any of the histories of these patriarchs, I requested the help of those Christian brethren with whose fitness I was acquainted, and begged them to assist me in translating the histories that we found written in the Coptic and Greek languages into the Arabic tongue, current among the people of the present day in the region of Egypt, most of whom are ignorant of the Coptic and the Greek, so that they might be satisfied with such translations when they read them.

عنى المنطق ومفوه كل بليد وداعى المتقلين بالاوزار مثلى كالقول الانجيلي القائل من فمه المقدس تعالوا التى ايها المتعبون الحاملو الانتقال لاريحكم وتعلموا منى فاني ساكن متواضع القلب لتجدوا راحة لانفسكم واحملوا نيرى عليكم فان نيرى خفيف ومحمل طيب ان يسامحنى بزللى واقدامى على ما¹ يضاھى افعالى الذميمة واثامى وخطاياى العميمة واستسخت ما لم اعلمه من الاوائل حسبما تضمنته قوانين البيعة على ما يأتى به الشرح وما نادت به الاحاديث والاخبار واضفت² الى ذلك ما عرفته من سير من شاهدته من الالباء البطارقة وسألته جلته قدرته ان يغفر لى ما جاء فيه من زائد لفظ او تحسين كلام وما نسبته الى نفسى الخاطئة من تسطير خبر من لا استحق ان اكون اقل تلاميذه واشرحه من فضائل رهبان قديسين مؤيدين بنعمة روح القدس بالمشاهدة وتقل الاخبار وانا اضع مطانوات عدة لمن قرأ ما كتبه ان يستغفر لى فيما اقدم عليه ونسبت اليه ويدعو

1. AB om. — 2. F واصنفت.

And I implored him who gives speech to the stammerer, and opens the mouths of the dull, and calls those weighed down by burdens, as I am, in accordance with the words of the gospel, spoken by his own holy mouth, which say : « Come ' to me, ye that are weary and carry burdens, that I may give you rest; and learn of me, for I am meek and humble of heart, that ye may receive rest for your souls; and bear my yoke upon you, for my yoke is light and my burden is good. » — I implored him to pardon my slips, and to forgive the progress which I make in indulgence towards my blameworthy deeds and faults and frequent sins. And I copied that which I knew not from the men of old, in agreement with the canons of the Church, according to that which is now about to be related, besides what tradition and history teach. And I added to the rest what I knew of the histories of the fathers and patriarchs whom I had myself beheld. And I asked God — whose power is glorious — to pardon me the superfluous eloquence and beautified language that the histories contain, and all that I can claim as the work of my sinful self in relating the accounts of those whose meanest disciple I am unworthy to be, and my description of the virtues of holy monks inspired by the grace of the Holy Ghost, partly from what I have myself beheld and partly from translations of histories.

Now I will make frequent prostrations on behalf of those who shall read what I have written, that they may pray for pardon for me for that which I have attempted and undertaken, and may beg for forgiveness and indulgence and absolution for me, through the intercession of the elect Lady of the first

1. S. Matth. xi. 28.

7 P. * لى بالعضو والمسامحة والغفران بشفاعه سيده الاولين والاخرين المختارة كرسى* رب العالمين والملائكة المقربين والطغمت الروحانيات¹ والانبياء الصادقين المؤيدين والرسل الاطهار المنتخبين والشهداء المجاهدين والاباء القديسين والابرار والشيوخ الصالحين وكل من ارضاه بعمله من ذرية آدم امين

اللهم انى اسئلك ان تفتح عيني قلبى وبصرى لافهم كلامك
وسمعى لاسمع واعمل ما ينبغى وانعم على ان لا تؤاخذنى عليه
وتسامحنى وتغفر لى هفوة انبساطى اليه واحسن قائلاً واثقاً
بعضو الله تعالى

بسم² الاب والابن والروح القدس الاله الواحد

عظيم هو الرب ومسيح جداً وعظيمة اعداله ولا تفحص اسراره ولا حكمته ولا
يقدر بشرى على ادراك شىء من اموره العالیه عن افهام الفهماء والفقهاء وبالمسألة

1. Mss. الروحانيين. — 2. Pref. IV om. CDE.

and the last, the Throne * of the Lord of the worlds; and through the in- * P. 7
tercession of the angels who stand beside him, and of the spiritual orders,
and of the truth-announcing and inspired prophets, and of the pure and
elect apostles, and of the militant martyrs, and of the holy and righteous
fathers, and of the virtuous elders, and of all among the posterity of Adam
with whose works God is well pleased. Amen.

O God, I pray thee to open the eyes of my heart and my sight, that I may
understand thy words, and my hearing, that I may hear and do that which
is right. In thy mercy be not angry with me for that which I have written,
but pardon and forgive the faults therein caused by my negligence. And
shew thy favour to him who here speaks, relying upon God's pardon.

FOURTH PREFACE

In the Name of the Father and of the Son and of the Holy Ghost, the One God.

Great is the Lord and exceedingly to be praised, and great are his
works, and inscrutable are his mysteries and his wisdom; nor can any man
comprehend any of God's dealings, which are too high for the understanding
of those that understand, or of the learned in the law. For these when they
are questioned, humble themselves and say : O God, who hast created us and

ضارعين قائلين اللهم الذى خلقتنا ورزقتنا وامرتنا ونهيتنا وخوفتنا بالعقاب على ما نهيتنا عنه وارشدتنا الى نجاتنا اتقنا والطرق الصالحة فهفونا بارائنا وتمردنا باختيارنا فنضرع اليك يا ذا الطول والاحسان والقدرة والامتان الغفر لكل من اقبل اليه بنية صادقة ان تعم علينا وان تكون لنا ابتداء وعوناً وتساماً فى الطريق التى نساك اليك فيها وان تفتح عيون قلوبنا المظلمة وافكارنا المدلهمة لنحفظ ونعمل بما تقرأه فى كتبك المقدسة واخبار من احببته واصطفيته من اوليائك ومن اتخذه المجاهدين القاهرين شهواتهم الرافضين العالم لمحبتهم فيك وسماعهم وصاياك واوامرك وتنعم علينا بخاتمة خير ليكون خروجنا من هذا العالم بخروج من اصطفيته مخلصين من الخطايا والذنوب التى لا يسلم منها بشر ولكى نخلف من المقام المفزع المرهوب اذا انعمت علينا وعثقتنا من سلطان ابليس ومن عبودية الخطيئة وتنعم علينا بحكمة روحانية ندوس بها الشهوات العالمية مع العمل بحفظ وصاياك والخروج من هذه الدنيا الزائلة بزيادة الحياة المؤبدة وبجواب مقبول امام منبرك الهائل المرهوب واجعل سعينا فيما انعمت به علينا ايام مقامنا فى

favoured us, and given us commands and prohibitions, and by punishments made us fear to do what thou hast forbidden, and hast guided us towards the salvation of our souls and the good way; we have slipped in our thoughts, and have rebelled in our free-will. Therefore we implore thee, O long-suffering and beneficent and mighty and gracious One, who pardonest all that come to thee with honest purpose, to be gracious to us, and to be our starting-point and our assistance and our final perfection in the road by which we advance to thee; and to open the darkened eyes of our hearts and our clouded thoughts, so that we may observe and do what we read in thy holy books, and in the histories of those whom thou didst love, and didst choose from among thy followers, and didst elect, namely those militant ones, who overcame their desires, who abandoned the world on account of their love for thee, and their obedience to thy commandments and precepts; and to grant us a good end, so that our departure from this world may be the departure of thy chosen ones, who are saved from sins and iniquities, from which no man is free, and that we may be delivered from the terrible and dreaded place, if thou wilt have mercy upon us, and wilt liberate us from the power of the Devil, and from the service of sin; and to grant to us spiritual wisdom, with which we may trample down worldly desires by striving to keep thy commandments; and to let us go forth from this perishing world with provisions for the eternal life; and to give us words of welcome before thy dreaded and terrible tribunal. And among thy benefits to us, guide the course of our life in this world, that it may be passed in doing

هذا العالم فيما يرضيك وفي طاعتك واتباع شريعتك المهدية المحية واهدنا الى سيرتك
المهدية لتستاق عقولنا الى ملكوتك وتكون اعمالنا محققة لتعاليم انجيلك المقدس انت
قلت يا رب سلوا تطوبوا اطلبوا تجدوا اقرعوا يفتح لكم وانا اطلب اليك ثقة بقولك
من غير عمل عملته يرضيك ولا لي حسنات قدمتها اليك بل لاجل اسمك المسمى
علينا كما قال داود المغبوط في مزموه ليس لنا يا رب ليس لنا لكن لاسمك اعط المجد
* P. 8 على رحمتك وحققك لئلا تقول الاسم اين الالههم* والاهنا في السماء والارض كلما شاء
فعل يا رب نجنا وخلصنا وكن لنا في ديانا هذه حافظاً ومسلماً في جميع امورنا صغيرها
وكبيرها جليلها وحقييرها وتراءف يا رحوم وانعم يا رؤوف بهدايتنا الى ما يرضيك وابعدنا
مما يسخطك فانت قلت يا رب ارجعوا التي فاغفر لكم ولو كانت ذنوبكم عدد رمل
البحر ونجوم السماء فتم وعدك لنا نحن الخطاة ولا تلمس منا توبة ولا عملاً بل
برأفتك ورحمتك واحسانك انعم بالمعونة على طلبة عبدك الخاطي الغافل عن وصاياك
من كتب هذه السير الجلية مبتدئاً قائلاً

what pleases thee and in obeying thee, and following thy guiding and life-
giving Law; and lead us to thy directing Life, that our minds may be direc-
ted to thy kingdom, and that our actions may be ruled by the doctrines of thy
holy gospel. Thou sayest, O Lord : « Ask and it shall be given to you; seek
and you shall find; knock and it shall be opened to you' ». So I ask of thee,
confiding in thy words, without an action that I have done that can please
thee, and having no good deeds which I have offered to thee; but for the sake
of thy name by which we are called, as the blessed David says in a Psalm² :
« Not to us, Lord, not to us, but to thy name give the glory because of thy
mercy and thy truth, that the gentiles may not say : Where is their God?
* And our God is in heaven and on earth; all that pleases him he has done ». * P. 8
O God deliver us and save us, and be to us in this world of ours a Protector
and Saviour in all our affairs, whether small or great, whether glorious or
mean. And be merciful, O compassionate one, and vouchsafe, O merciful
one, to lead us to that which pleases thee, and remove us far from what of-
fends thee. For thou sayest, O Lord : « Return to me, and I will forgive you,
even if your sins are as numerous as the sands of the sea, and the stars of hea-
ven ». Therefore fulfil thy promise to us sinners, and do not ask of us re-
pentance or works, but by thy mercy and pity and goodness, grant help to
the prayer of thy sinful servant, although he neglects thy commandments,
namely to him who writes these glorious histories, and hereby begins by
saying :

1. S. Matth. vii, 7; S. Luke xi, 9. — 2. Ps. cxv, 1-3 (Sept. cxiii, 9-11).

بسم الاب والابن والروح القدس الاله الواحد
 نتدئ بعون الله وحسن توفيقه بكتب سير البيعة المقدسة قال المصنف فيما صنفه انا
 الخاطي جمعه من دير القديس ابي مقار وديارات الصعيد وتولى نقل بعضه الشماس
 الدين ميخائيل بن بدير من لغة القبطي الى العربي مما يأتي ذكره في موضعه سوى ما كان
 في المدينة العظمى وما وجد منها مختصراً من سير الاول منها المسيح عوني ورجاءى
 وناصرى وخلصى قاول ذلك ما نقل بدير السيدة بنها عن سبب كهنوت المسيح السيد
 جل اسمه ودخوله الى الهيكل بسلام الله امين امين امين

انه ¹ لما كان في زمان يوليانوس الملك الكافر كان رجل يهودى كاهن لليهود اسمه
 تاوضوسيسوس شيخ مقدم وكان انسان نصراني صانع يعرفه وبينه مودة اكيدة واسم
 النصراني فيلبس ولما كان في بعض الايام وصل فيلبس الى بعض مدن الشام وارسى مركبه

1. This chapter is wanting in CDE.

In the Name of the Father and of the Son and of the Holy Ghost, the One God.

Let us begin, with the help of God and with his blessed assistance, to write the histories of the holy Church. The author says : That which I, the sinner, have written, I collected from the monastery of Saint Macarius, and the monasteries of Upper Egypt; and the religious deacon, Michael, son of Apater, was commissioned to make translations of some of the documents from the Coptic language into Arabic, as will be mentioned in its place. This was in addition to that which was found in the great city, and the abridgments of certain histories which were found, the first of them relating to Christ, my Help and my Hope and my Defender and my Salvation. For the first of these documents is that which was translated in the monastery of our Lady at Nahya, concerning the matter of the priesthood of Christ the Lord, whose name is glorious, and of his entrance into the temple. In the peace of God. Amen. Amen. Amen.

THE PRIESTHOOD OF CHRIST¹

In the time of Julian², the unbelieving Prince, there was a man who was a Jew, and a priest of the Jews, and his name was Theodosius, and he was high in rank. There was also a Christian, a silversmith³, who knew him; and there was a strong affection between the two; and the name of the Christian was Philip. And on a certain day Philip went to one of the cities of Syria

1. Cf. Suidas in v. Ἰησοῦς; *Anecdota Graeco-Byzantina*, ed. A. Vassilief, 1893, p. 60. —

2. The Greek versions have : τοῦ ἐν εὐσεβείᾳ τῇ μνήμῃ γενομένου Ἰουστινιανοῦ. — 3. ἀργυροπράτης.

في المينا لبيع تجارة كانت معه فاجتمع فيلبس باليهودي الكاهن تاوضوسوس صديقه فوادده وحادثه وقال له يا اخي احب ان تكون نصرانياً لتصح مودتنا وتربح الدنيا والاخرة فاجابه تاوضوسوس وقال له بمحبة عظيمة قد اهتممت بخلاصي وقد افكرت فيما اردت اطلاعك عليه ولا ادعك خالياً من معرفة الله تعالى الشاهد على فيما ذكرته لك ولا تشك في ذلك لاجل اظهارك لي محبتك واوثر ان تحفظ ما ا قوله لك في قلبك ولا تقوله لاحد وهو ان الذي بشر به روح القدس والانبياء هو المسيح الذي انتم تسجدون له وتعرفون انه بحق قد جاء وانا اومن بقلب صادق قبي بغير شك بالجملة لانك اخ وودود ولذلك اظهر لك هذا السر فائته لديك لما قد ظهر لي من محبتك وارادتك لي الخير والجيد فصدقني الان يا اخي فان افكارى الجسدانية منعتني ان اتعمد لاني غير متواضع * P. 9 ولا اصلح لاني عاجز وانا كاهن لهذا الشعب ولي منهم مجد عظيم * وكرامات وتقدمة وقد كسبت منهم ذخائر واموالاً وانا ان خرجت منهم اعدمت ذلك كله وليس شعبي

and moored his ship in the harbour, that he might sell certain goods which he had brought. There Philip met his friend, the Jewish priest Theodosius, and, entering into affectionate conversation with him, said to him : « O my brother, I would that thou wouldst become a Christian, so that our friendship might be a genuine one, and that thou mightest make profit out of this world and the next also ». Then Theodosius answered, saying to him with great affection : « I have taken care for my salvation; and I have thought of something that I wish to reveal to thee; for I will not leave thee without the knowledge of the most high God, who bears witness to that which I tell thee. Therefore do not doubt it, for I tell it thee because thou hast shown me thy love for me. But I prefer that thou shouldst keep what I say in thy heart and not repeat it to anyone, and it is this : That he who was announced by the Holy Ghost and the Prophets is the Messiah whom you Christians worship, confessing that he indeed has come; and this I believe with an honest and pure heart, without any doubt at all. For thou art a brother and a friend, and therefore I disclose this secret to thee and certify it in thy presence, because thy love and desire of happiness and good things for me are so evident to me. Therefore believe me now, my brother. But my carnal thoughts hinder me from being baptized; for I am not humble, nor am I fit, for I am weak; and I am a priest to this people, and have acquired great renown and honour and high rank, * and have gained by them treasure and wealth, and if I left them, * P. 9 I should lose all that. And not only my own people would abandon me, but the Christians also, according to what I have witnessed with regard to the Jews when they are baptized, as to the position that they hold; and I have heard also that you say : « When a Jew is baptized, it is as if one baptized an

وحده يرفضني بل والنصارى أيضاً لما اشاهد من اليهود اذا تعمدوا وكيف يكونون وسمعت
 ايضاً انكم تقولون اذا تعمد يهودى كمن عمد حماراً فبأى وجه الان اتعمد وايضاً اتى ارى
 النصارى يخطأون ويغضبون الله ويرفضون الناموس عوض ما يسلكون فى الادب المستقيم
 والحق الذى قد صار لهم واشاهد قوماً اذا رأوهم هكذا ضعف قلوبهم وامانتهم وتأسوا
 بهم ولما فتشنا عن الخلاص الذى كان لكم منا عرفنا المسيح بالحقيقة والرسل الذين
 صاروا لكم معلمين فهم ايضاً من جنسنا واتم ترفضون ما بشركم به وما علموكم اياه ولاجل
 ان بقية الامم لم يتعمدوا ولم يؤمنوا الى الان كذلك انا ايضاً لم اتعمد لاجل مجد
 العالم والكرامات التى اتالها من شعبى ولاجل ما اشاهدكم تفرطون فيه من أمر المسيح
 لكم ووصيته ووصية تلاميذه لكم به فامتعت ان يضيع علىّ مجدى وكرامتى واصير مفرطاً
 مثلكم فيما قد اعطيتموه وهذا الذى يمنعنى من المعمودية واكثر جماعتنا اليهود تحققوا
 حقيقة امر المسيح وعجائبه اكثر منكم غير انهم بعيدون¹ من الخلاص الذى صار لكم
 والان فانا اطيب قلبك بالاسرار الجلييلة عندنا من البدء واظهر ذلك لك لانا عارفون
 محققون بعجائبه وافعاله اكثر منكم اتم النصارى ونعلم حقاً انه المسيح الذى اتى فاسمع

1. AB بعيدين.

ass ». So how can I now be baptized? Moreover I see Christians sinning and angering God and neglecting the law, instead of walking in the straight path of discipline and in the truth which has come to them. And I have witnessed others who have seen them living thus, and whose hearts and faith have grown weak, so that they have imitated those careless Christians. When we enquire into the salvation which came to you from us, we recognise the Messiah indeed; and the apostles, who became your teachers, are also of our race; but you neglect the good tidings that they brought to you, and the doctrine that they taught you. And as the other nations have not been baptized and have not believed to this day, so also I have not been baptized, because of the glory of the world and the honours which I receive from my people, and because I see you neglecting the commands and admonitions which Christ gave you, and the exhortations of his disciples to you. Thus I refused to lose my glory and honour, and to become neglectful like you of that which has been given to you; and this is what hinders me from baptism. For the greater part of our Jewish community believe in the truth of the Messiah and in his miracles more firmly than you do; yet are they far from the salvation which came to you. And now I congratulate thee on the glorious mysteries which we have possessed from the beginning. And I declare this to thee, that we know and believe in Christ's miracles and works more firmly than you Christians do, and we know truly that he is the Messiah who is come.

عنى هذا السر كان فى الزمان الاول والهيكل مبنى ماورشليم وكان لليهود عادة ان يقيموا اثنين وعشرين كاهناً فى الهيكل امراً لازماً لهم وكان فى الهيكل كتاب مكتوب بنسبة كل من يصير كاهناً واسم ابيه¹ وانه ليعلم انه متبع لامر الله تعالى وكانوا اليهود مستمرين على هذه العادة وكان يسوع المسيح فى ذلك الزمان فى اليهودية وكانت هذه الكتابة قبل ظهوره فمات كاهن من الاثنين وعشرين كاهناً فاجتمعوا الكهنة وخدمهم يختارون من يقدمونه عوضاً منه فلم يتفق رأيهم على من يصلحونه وكانوا يقاومون بعضهم بعضاً وكلما ذكروا احداً لم يرضوا به ثم انهم تقارعوا على ان² من وقعت قرعتهم عليه بعد تخيره يصلحوه اذا لم يكن فيه عيب ولا علة ولا فى جنسه عيب ولا سبب فاذا وجدوا من له نسب وليس هو عالم رفضوه ولا يقدمونه وهذا كان تدييراً من الله تعالى لاجل مقاومتهم كيلا يتقدم الا صاحب الكهنوت المستحق لذلك وهو يسوع المسيح واذا واحد من الكهنة بعد ذلك قد تحرك فيه روح القدس فغار لله تعالى فوقف فى وسطهم وقال لنا اليوم عشرة ايام مجتمعين

1. AF أبوه. — 2. AB om.

Hear then from me this mystery which took place in ancient times, and while the temple was still standing at Jerusalem. The Jews had a custom of establishing twenty-two priests in the temple by an obligatory law; and there was in the temple a book in which was written the genealogy of every man who became a priest, and the names of his father and mother, that it might be known that he followed the command of the most high God. And the Jews retained this custom.

Now at that time, when Jesus Christ was in Judaea, this book having existed before his appearance, one of the twenty-two priests died, and the rest assembled by themselves to choose whom they should promote instead of him. But their opinions did not agree as to whom they should appoint, and they persisted in opposing one another; and as often as a man was named he was rejected. Then they cast lots with a view of electing him upon whom their lot should fall, and, after electing him, to appoint him to the office, if there were no fault or infirmity in him, and no defect in his family, or other cause; for if they found one who had the correct genealogy but was not learned, they rejected him and would not promote him; and this was a dispensation from the most high God, because of their strife, so that none might be promoted except the Lord of the priesthood, who was worthy of this place, namely, Jesus Christ. And behold, after this, the Holy Ghost moved in one of the priests, and he became zealous for God and stood up in the midst of them, and said: « We have to day been assembled for ten days, and yet we cannot appoint any one. And I knew certainly that our discussion is thus pro-

ولم نستطع ان تقدم احداً وانا اتحقق واعلم ان الخطاب وتطويله لاجل من يقدمه * الله 10 * تعالى وهذا سبب الخلاف بيننا وفساد رأينا وسوف يظهر ذلك بإرادة الله تعالى فقالوا له ان كنت تعرف احداً فاذكره لنا علانية ونعترف جميعنا لك بمنة عظيمة فقال لهم حتى تعاهدوني الا تردوا ما اقله وتقبلوا مني وانا اقول لكم من يصلح واعلم انكم لا تقدرون على رده فلما سمعوا الكهنة ذلك حلفوا له ايماناً وحق¹ وصدق انهم اذا ظهر لهم من هو مستحق يقبلونه ويقدمونه فلما توثق منهم قال لهم يا اخوتي ان² الله تعالى طرح في فكري من هو مستحق لهذا هو يسوع الذي يعرف بابن يوسف لانه رجل كامل في جنسه وجماله وافعاله وله القدرة على الكلام والفعال قدام الله تعالى والناس واعلموا انكم لا تجدون مثله في هذا الشعب الذي ليس فيه رياء ولا علة فلما سمعوا الكهنة كلامه وعرفوا منه هذا القول بهتوا وتحيروا لاجل الايمان فقالوا له بمكر وظنوا انهم يردوا خطابه نعم من ذكرت لانا نطلب الجيد لكن ليس هو من قبيل الكهنة والشعب ايضاً يقدفون ميلاده لاجل الاطفال الذين قتلهم هيرودس بسبيه بالسيف فاجاب وقال لهم

1. Mss. — 2. Mss. بان. وخوف.

* P. 10 longed because of him whom the most high God will appoint, * and this is the reason of the disputing among us and the overthrow of our intentions. And this will be made manifest by the will of the most high God ». Then they said to him : « If thou knowest anyone, mention him to us openly, and we will acknowledge it as a great favour on thy part ». So he said to them : « Not till you make an agreement with me that you will not reject what I say to you, but will accept it from me; and then I will tell you who is fit for the place; but I know that you cannot reject him ». So when all the priests heard this, they swore an oath by Truth and Sincerity¹ that, if one who was worthy was shown to them, they would accept and appoint him. When he was assured of them, he said to them : « O my brethren, the most high God has put it into my mind that he who is worthy of this place is Jesus, who is called the son of Joseph; for he is a man perfect in his pedigree and in his person and in his conduct, and is capable of speaking and acting before God and men. And know that you will find none like him among this people who has no deceit nor physical defect ». So when the priests heard his words, and understood his discourse, they were confounded and perplexed because of the oath; and therefore they said to him with guile, thinking they could reject his proposal : « He whom thou namest is worthy, for we are seeking a good man; but he is not of the lineage of the priests, and the people speak calumniously of his birth, be-

1. Urim and Thummim, Ἀλήθεια καὶ Ἀλγθεια, Doctrina et Veritas.

بغير غضب اثبتوا على الحق فاني اهديكم الى الصواب من اجله لئلا تزوغوا عن الله تعالى
 فتبعد من الحق ونصدق الكذب لاني اعلم ان اذا فحطنا عن الحق اظهره الله تعالى فقالوا
 طيب قلوبنا كما تعلم لاجل ميلاده وقبيلته ونحن نساعد فيما تذكره فقال لهم فتشوا لتعلموا
 ان في زمان هرون الكاهن قد كان اختلاط من هرون ويهودا وقد شهد داود النبي على
 ذلك وقد فحصت انا كثيرا لاجل يسوع وقبيلته ونسبه فوجدت مريم امه مختلطة بالقبيلتين
 وهي ايضا بارة لاجل سر عظيم اخر ومن اجل ذلك انا افرح ان تفتشوا لتعرفوا بالحقيقة
 صحة قولي وتعرفوا اني عندكم صادق فظنوا انهم بهذا الفكر يطلوا امره وبدأوا يفحصون
 عن الجنس فوجدوا مريم توحده¹ القبيلتين فما قدروا ان يزوغوا عنه لاجل الايمان فبدأوا
 ان يتخاصموا عن القبيلة وقالوا رأى اخر نريد نعلم كيف كان ميلاده لا يكون من زنا
 لان امه لما سلمت ليوسف تكلموا عليها واتفقوا جميعهم على هذا الكلام واحضروا مريم
 امه الى الهيكل وخاطبوها بلطف لتعلمهم السبب في جلبها بيسوع ومن اين هو وكان

1. Mss. تاخذ.

cause of the infants whom Herod slew with the sword on his account ». Then he answered and said to them without anger : « Cleave fast to the truth ; for indeed I will guide you to the right course with regard to him, so that you may not turn away from the most high God ; for then we should go far from the truth, and should believe lies, since I know that if we enquire into the truth God will reveal it to us ». Then they said : « Satisfy our minds, as thou knowest how, with regard to his birth and family, and we will consent to what thou sayest to us ». So he said to them : « Enquire and you will learn that in the days of Aaron the priest there was an alliance by marriage between Aaron and the tribe of Juda, to which the prophet David bore witness. Now I have enquired much about Jesus, his tribe and genealogy, and I find that his mother Mary is connected with both tribes. And she is also innocent of sin, through another great mystery. For this reason I desire that you make enquiries, that you may know with certainty that what I say is true, and may recognize that I speak honestly to you ». But the priests thought that by this notion of theirs they would bring his counsel to nought. And they began to enquire about the family of Jesus, and found that Mary united the two tribes, and therefore they could not evade this point on account of the oath. So they began to dispute about the pedigree of Jesus. For they said : « There is a different opinion on this point. We wish to know how his birth was not adulterous, since they accused his mother Mary, when she was given to Joseph ». And they all agreed on this subject. And they sent for his mother Mary to the Temple, and exhorted her gently to declare to them the matter of her conception of

الناموس في ايديهم شاهدًا عليهم معها لئلا يظنوا بها سوءًا اذا قالت الحق وحلفوا لها على ذلك وقالوا لها ايها الامراة هوذا ترينا كلنا مجتمعين لخير لا لشر بل لامر الله تعالى¹ نقيمه وقد انقضينا على رأى واحد لاجل ولدك لاننا نراه يرضى الله تعالى والناس وهو عجيب عندهم وجماعة يمجّدون الله تعالى من اجله لانه في هذا الزمان عندهم شبه سليمان بن داود الذى رزقه من امراة اوريا الحثي² ولذلك اصطفيناه وتقارعنا عليه لنقيمه كاهنًا لاجل صلاحه ولاجل كلمة واحدة نحن شاكون الى الان ونريد ان نعرف منك من اين هو او ممن جلبت وولديته ليعلم الحق منك لئلا يقال عنك كلام ردى ولا^{* P. 11} عن الكهنوت فلماذا احضرنك لتعلم الصحيح ولا نكون مشككين³ ثم تزيلين الخصومة فيما بيننا وهوذا الناموس قدامنا ونحن معترفون قدام الله تعالى الذى لا يرى انه لا ينالك منا شر ولا تبكيت بل نشكر كثيرًا لانك لم تخف عنا الحق وكانت تظن ان السر المخفى الذى لولادتها العجيبه اذا اظهرته لهم لا يؤمنون به لاجل عظم الامر عليهم وانه لا تقبله

1. AB om. to يرضى الله تعالى. — 2. Mss. بن حنان. — 3. B مشكين F مشكين.

Jesus, and whence he was. And the Law was in their hands, bearing witness against them with her, that they should not think evil of her if she spoke the truth; and they swore to her accordingly. And they said to her : « O woman, behold, thou seest us all assembled for good, not for evil, but for the business of God most high which we are settling. For we have come to one conclusion with regard to thy son, whom we find to be acceptable to God and men. And he is wonderful among men, and they all glorify God most high on account of him, for he at this time is among them like Solomon son of David, who was given to him by the wife of Uriah the Hittite; and therefore we have chosen him and selected him by lot, to establish him as priest on account of his virtues. But with regard to one report we are^{* P. 11} still in doubt; for we wish to know from thee whence he is, * and by whom thou didst conceive and bring him forth; in order that the truth may be known from thee, so that no evil word be spoken of thee nor of the priesthood. For this reason we sent for thee, that we may know the truth, and may not remain in doubt; then thou wilt put an end to the dispute about the matter before us. And here is the Law before us, and we declare before God most high, the Invisible One, that no harm nor blame shall come to thee from us; but we shall thank thee greatly because thou hast not hidden the truth from us ». But Mary thought that if she revealed to them the hidden mystery of her miraculous maternity they would not believe it on account of the difficulty which the matter would present to them; and that their minds would not admit the idea that a virgin could become a mother, and that there could be a son

عقولهم ان تلد امرأة من غير رجل او يكون ابن بلا اب فقالت لهم اذا قلت لكم ما اعرفه تقبلونه مني فاذا اظهرت لكم السر في حملي وولادتي العجيبة ما تؤمنون بكلامي والحيّد لي ان اسكت اما هم فلاجل فكرهم الردى قالوا لها يا مريم بالحقيقة نريد ان نسمع منك ابن من هو فقد مات ابوه يوسف وقلبنا يشك فيه ان كان هو اياه ولهذا طلبنا منك القول الصحيح وتكف كل خصومة لاجل ولادتك ونحن نسئلك ان تظهرى لنا هذا السر بالحقيقة بغير شك ولا تحتشمى من احد لانا ما يخفى عنا الصواب ومتى كتمت الامر التاموس يحكم عليك باللعنة الى الابد قالوا لها هذا وشبهه فاضطربت مريم قائلة انا قلت من كل وجه لاجل الذى ولدته الغير مدرك وهوذا اليوم حتى اظهره وانا الان عارفة بالولادة التى تلزمونى باظهارها واذا سمعتموها ما تصدقونها ولا تقبلون ما اقله لكم ويوسف الذى قاتم مات كان قد شك في حبلى به مثلكم سألنى قائلاً ما الذى حل بك فحلفت له ان لم يمسنى رجل قط فلم يصدقنى حتى ظهر له ملاك الله وطيب قلبه وليس

without a father. So she said to them : « If I told you what I know, would you accept it? Nay if I revealed to you the mystery concerning my conception and wonderful maternity, you would not believe my words. Therefore the best thing for me is to be silent ». But the priests, moved by their evil thoughts, said to her : « O Mary, in truth we desire to hear from thee whose son Jesus is. For his father Joseph is dead, and our hearts doubt with regard to him whether he was his father; and therefore we ask of thee the true account of the matter, for by giving it thou wilt stop the whole dispute about thy maternity. We beg thee to reveal to us this mystery truthfully and clearly; and do not fear anyone, for the right course is not concealed from us; but if thou hidest the matter, the Law decrees against thee a curse for ever ». This they said to her, and the like. So Mary was troubled, saying : « I am perplexed in every way on account of the incomprehensible One, whom I bore; and behold the day is come for me to declare him. And I understand now the secret of my maternity, which you urge me to reveal. But when you hear it, you will not believe it, and you will not accept what I shall tell you. Even Joseph who, as you say, is dead, doubted of my conception, as you do, and asked me, saying : « Who has been with you? » So I swore that no man had ever touched me; yet he did not believe me until the angel of God appeared to him and satisfied his mind. But he is not living to bear witness for me before you to the truth of what I say. For the Law accepts the evidence of two witnesses more readily than the evidence of one. But I affirm before God and this Law that I brought forth my son Jesus, although I am a virgin; and I will relate to you how I con-

هو حى فيشهد لى عندكم بصحة ما قلته لان الناموس يقبل شهادة شاهدين اكثر من شهادة واحد فانا اعترف قدام الله وهذا الناموس انى ولدت ابنى يسوع بلا رجل وانا اذكر لكم كيف كان حبلى به فقالوا لها ان الامر ظاهر ونحن نعرف قدام الله وناموسه المقدس انك بالحقيقة ولدت هذا المولود وهذا شىء غير مخفى لان امرأة تقبل الحبل والاولاج والم الولادة هى التى تفرح بولادتها دون غيرها فقد اعترفت الان بالحق انك ولدته ونحن لنا زمان ما خاطبنا احداً والآن فنحن جلوس نخاطب امرأة وقد قلنا لك انا ما نبكتك اذا قلت ما يجوز ان نسمعه منك وقبله وكانت مريم مفكرة حائرة خائفة مطرقة بوجهها على الارض باكية فقالت الان انا عالمة اتى ولدت يسوع كما تقولون وانا معترفة بذلك فاما قولكم ان رجلاً سرقنى فان خاتم عذرتى يشهد لى بصحة قولى لكم فلما سمعوا هذا اضطربوا وقالوا هذا ما لا قبله لانه كلام عجيب وكيف تقدر ان نكتب اسم ابنك فى النسبة بغير اسم ابيه¹ ومن اى سبط هو كما^{*} جرت العادة فلما سمعت مريم هذا P. 12 من الكهنة قالت لهم قد قلت لكم من الاول انى ما اعرف شيئاً مما قلتم فافعلوا ما اردتم لانى ما اقول لكم ما لم يجر² على فلما قالت هذا لم يرادها احد منهم بل تحركوا

1. AF ابوة. — 2. Mss. بجري.

ceived him ». Then they said to her : « Verily the thing is manifest; and we acknowledge before God and his holy Law that thou didst in truth bring forth this son; and this is a thing not to be concealed, for a woman who conceives and suffers the pangs of childbirth is she that rejoices more than others when she brings forth. Now thou hast confessed truthfully that thou didst bring him forth; and thus we, who for a long time have conversed with no one, are now sitting conversing with a woman. But we told thee that we would not reprimand thee, if thou wouldst tell us what it is lawful for us to hear and accept from thee ». Then Mary began to think in perplexity and fear, bending her face towards the ground and weeping. At last she said : « Now I know that I brought forth Jesus as you say, and this I confess. But as for your suggestion that a man ravished me, indeed the seal of my virginity bears witness to me that I tell you the truth ». When they heard this, they were troubled and said : « This is a statement that we will not accept, for it is a tale of wonder. How can we write the name of thy son in the genealogy, without the name of his father and of the tribe to which he belongs, as the current custom is? » * When Mary heard the priests say this, she said to them : « I told you from the beginning that I know nothing of what you have said; therefore do what you wish, for I will not tell you what has not happened to me ». So when she said this, not one of them

بأمر الله وانفذوا واحضروا الثقات عندهم من النساء القوابل وسالوهم باجتهاد وحرص ان يكشفن أمرها ان كانت عذراء كما قالت قدام¹ الله والناموس فكشفنها وقلن لهم حقاً قالت هي عذراء كما قالت تامة لم تنفك عذرتها عند ولادتها يسوع كما تعرفون جميعكم انه ولد منها ثم انهم فتشوا من حيرانها ومعارفها لعلهم يجدون احداً يقاوم الولادة فما وجدوا بل كل احد مصدق لولادتها وزمانها الذي ولدت فيه الولاد العجيب بالسر الذي لا يدرك ولم يجدوا الكهنة شيئاً يحتجون به عليها او يكذبونها بل حقاً ظاهراً ثم بعد ذلك قدموها اليهم ضرورة بخوف وقالوا لها قد فتشنا فلم نجد شيئاً يخالف قولك وما ذكرته وليس هو صواب ان نكتب ما تقولينه ونحن الآن نقسم بالله الضابط الكل ان تعرفينا من هو ابو يسوع الذي ولدته منه حتى نكتب اسمه في المسطر² والنسبة فامتلات مريم من روح القدس وقالت ما اقول شيئاً بمكر ولا كذب والله الذي اقسمت على باسمه شاهد وبدأت تقول لهم ان جبرائيل الملاك جاء الي وبشرني وشرحت

1. A om. to قالت. — 2. Mss. المنطرة and so below.

contradicted her; but they were moved by divine providence, and sent and summoned trustworthy women from among their midwives, and begged them strenuously and eagerly to clear up the matter with regard to her, whether she was a virgin, as she said, before God and the Law. So the midwives examined her, and said to the priests: « She speaks the truth; she is a virgin inviolate, as she said; and her virginity was not lost when she brought forth Jesus, for as you all know, he was born of her. » Then they inquired among her neighbours and acquaintances, to see whether they might find someone to deny the birth. But they found no one, for everyone confirmed the fact of her bringing forth a son, and the time at which she so wonderfully became a mother, by a mystery which was understood by none. Thus the priests found nothing which they could allege against her, or by which they could prove her false, but only the manifest truth. Then after that they sent for her, moved by necessity, in fear, and said to her: « We have inquired, and have found nothing contrary to thy words, nor to what thou didst relate to us. But it is not right that we should write down what thou sayest. Now therefore we adjure thee by God Almighty to make known to us who is the father of Jesus, by whom thou didst bring him forth, that we may write his name in the register¹ and in the genealogy ». And Mary was filled with the Holy Ghost, and said: « I will say nothing with guile or falsehood, and God, by whose name you have adjured me, is my witness ». And she began to tell them thus: « The Angel Gabriel came to me, and

1. ἀνάκτῃ.

لهم قضية حالها فبهتوا وتعجبوا وطلبوا الى الله ان يغفر لهم ما قد ظلموها به من القول وقال بعضهم حقاً ان هذا هو المسيح الذي ثبت عنه¹ الانبياء انه يأتي من بيت داود ومن بيت لحم من سبط يهوذا فدعوا يسوع واقسموه كاهناً وكتبوه في النسبة اليوم والشهر والسنة وقالوا يسوع ابن الله وابن مريم العذراء الذي ولدته وهي عذراء انه كاهن وهو مستحق وهذا الذي كان من التدبير كما قال لوقا الانجيلي المتطرب في فصل من انجيله ان يسوع لما رجع من الجليل بقوة الروح خرج خبره في كل الكورة وكان يعلم في مجامعهم ويسجد كل احد وجاء الى الناصرة حيث كان تربى ودخل كعادته الى مجمعهم يوم سبت فدفع له الخادم السفر الذي فيه نبوءة اشعيا النبي المكتوب فيه روح الرب علي ومن اجل هذا مسحني وارسلني لابشر المساكين وانذر المأسورين بالتخلية والعميان بالنظر وارسل المربوطين وابشر بالسنة المقبولة للرب ثم طوى الكتاب ودفعه للخادم

1. AB عليه.

announced the good tidings to me ». So she explained to them all that had happened to her. Then they were confounded and marvelled greatly, and prayed God to forgive them the unjust words which they had used against her. And one of them said : « Indeed this is the Messiah, of whom the Prophets prophesied that he would come of the house of David, and from Bethlehem of the tribe of Juda. » Then they called Jesus, and tendered the oath to him as priest, and wrote his name in the genealogy, with the day and the month and the year, describing him as « Jesus, the son of God, and the son of Mary the virgin, whom she bore while still a virgin. He is indeed a priest, and is worthy of the office ». And this was a providential dispensation, as Luke the Evangelist, who is said to have been a physician, says in a passage of his Gospel¹, namely, that « When Jesus returned through Galilee in the power of the Spirit, his fame went forth through all the country, and he used to teach in their synagogues, and all glorified him; and he came to Nazareth where he had been brought up, and entered according to his custom into their synagogue on the Sabbath day. And the attendant gave him the book containing the prophecy of Isaias, in which it is written : The Spirit of the Lord is upon me, and therefore he has anointed me and sent me to preach good tidings to the poor, and to proclaim release to the captives, and recovery of sight to the blind, and to set at liberty those that are bound, and to announce the acceptable year of the Lord. Then he rolled up the book and gave it to the attendant, and sat down; and the eyes of those present were fastened upon him. And he began to say to them : To-day has this prophecy been fulfilled in your

1. S. Luke iv, 14-22.

النبوءة في
فلما سمع
سا عرفت
ان الذي
نه لا يأتي
منجي لمن
ي عنه في
فمن هو
والانسان
حي الدائم
ك دينونة

ears. A
proceed

Whe
Jew, he
things a
and read
the belie
him and
that no
he it is
into the
not be a
words o
Lord sw
order of
who shal
is the m
Messiah o

Then
know tha
the Great
our relig

1. Ps. c
PATH.

وجلس وكانت عيون الحاضرين شاخصة اليه وبد يقول لهم اليوم كملت هذه النبوءة في مسامعكم وكانوا جميعهم يشهدون له ويتعجبون من كلام النعمة الخارجة من فيه فلما سمع فيلبس النصراني هذا من تاوضوسيوس اليهودي فرح فرحاً عظيماً ثم قال له انما عرفت هذا وتكلمت به لاني من معلمى الناموس وقارئيه وهو الذى ثبت في قلبى ان الذى ولدته مريم هو المسيح وتمت عليه نبوءة يعقوب ليهودا ولده * لا على غيره وانه لا يأتى بعده مسيح اخر وقد صح لنا انه الذى تنتظره الامم وهو الآتى الى العالم المنجى لمن آمن به ولا يكون بعده رئيس ولا مقدم ولا كاهن فى اسرائيل كقول داود النبى عنه فى مزمور ١١٠ اقسم الرب ولم يندم انك الكاهن الى الابد كسبه طقس ملشيداق فمن هو من ذرية آدم كاهن يعيش الى الابد وداءود ايضاً يقول فى مزمور ١١٠ من هو الانسان الذى يعيش ولا يعاين الموت فهو المسيح الذى قال عنه داود انه الكاهن الحى الدائم فاجاب فيلبس وقال له يجب ان تعلم ان كتمانك هذا الامر يوجب عليك دينونة

* P. 13

ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth ».

When Philip the Christian heard these words from Theodosius the Jew, he rejoiced greatly. Then the latter said to him : « I know these things and have spoken of them only because I am one of the teachers and readers of the Law; and it is the Law that has confirmed in my heart the belief that he whom Mary brought forth is the Messiah, and that in him and no other is fulfilled the prophecy of Jacob to Juda, his son, * and * P. 13 that no other Messiah shall come after him. For it is assured to us that he it is whom the nations were expecting, and he it is that was to come into the world and to deliver those that believe in him. And there shall not be after him any chief or leader or priest in Israel, according to the words of the Prophet David concerning him in the 109th Psalm¹ : « The Lord sware and repents not, Thou art a priest for ever according to the order of Melchisedech ». But who among the posterity of Adam is a priest who shall live for ever? For David also says in the 88th Psalm² : « Who is the man that shall live and shall not see death? » Therefore it is the Messiah of whom David said that he is the living and eternal priest. »

Then Philip answered and said to him : « It is right that thou shouldst know that thy concealment of this matter makes thee liable to judgment on the Great Day; and I should prefer to reveal what I have heard from thee to our religious prince, that he may send and bring to light the genealogy

1. Ps. cx, 4. Sept. cix. — 2. Ps. lxxxix, 48. Sept. lxxxviii.

في اليوم العظيم وانا اوتر ان اظهر الذي سعته منك للملك المحب لله وينفذ ويحضر النسبة المكتوبة في المسطر لكي يظهر تبكيت اليهود وقلة ايمانهم فاجاب اليهودي وقال للنصراني انت تعلم انك تأتي على نفسك بدينونة العهد الذي بيننا والامر الذي تظن انك تظفر به فلا تقدر عليه ولا تتمكن منه لان اليهود اذا علموا بهذا اثاروا حرباً كبيراً وتجرى امور يموت فيها خلق كثير واذا الزموا باظهار النسبة وما فيها مكتوب رأوا ان يحرقوها بالنار او يقتل جميعهم بالسيف ولا يظهرونها وتكون انت المخطئ وتضيع النسبة بعد ذلك والنصارى ما هم محتاجين لها لانها مسطر كهنة اليهود وانتم قد آمنت به وعرفتموه من اقوال الانبياء والرسل وتحققتم امر دينكم وهذا المسطر فهو يبكيت اليهود الى الابد في بقاء عندهم فلما ذا تريد ازالته من بينهم فصدقني يا صديقي ان كل كتاب قرأته من الناموس ومن نبوات الانبياء من اجل المسيح كانت هذه وهذه نسخة النسبة عندى اقوى بها على ايماني بالمسيح الذي تعبدونه انتم وقد ظهر هذا لجميع المعلمين وانا اعلم انك ان ذكرتها ضيعتها فقبلت انا فيلبس منه مع سؤال كثير ان لا اظهر هذا

written in the register, and the Jews' want of faith, so that they may be openly condemned ». But the Jew answered and said to the Christian : « Thou knowest that thou wilt bring a judgment upon thyself for breaking the promise which stands between us. Moreover the thing which thou thinkest that thou wilt succeed in doing, thou wilt not be able to do, but wilt be powerless therein; for when the Jews hear of it, they will stir up a great war, and events will take place by which many men will lose their lives. And if they are urged to show the genealogy, and that which is written therein, they will prefer to burn it in the fire, or all of them will be slain with the sword; but they will not show it. Then thou wilt be to blame, and the genealogy will be lost after all. And the Christians do not need it, because it is the register of the Jewish priests; but you believe in Jesus and know him through the words of the prophets and apostles, and have already assured yourselves of the facts of your religion. But this register will condemn the Jews for ever, so long as it remains with them. Why then dost thou desire to take it away from among them? Believe me, my friend, that every book which I have read of the Law and of the Prophecies of the Prophets with regard to the Messiah is literally in agreement with the genealogy in my eyes, and by it I confirm my faith in the Messiah whom you worship; and this is manifest to all the doctors of the Law. And I know that if thou shouldst mention it, thou wouldst cause its destruction ».

Then I, Philip, in spite of many entreaties, at last yielded to his injunctions not to reveal this matter to the prince; for he made me afraid, and so I

نه يسوع
م جماعة
سحة قول
نم كتبوا
مواضع
انه نظر
الانجيلي
فرج من
صداقته
موسيوس
ف واخذ

1. M.

restrain
proves
firm us
assemb
And wh
assured
the Lon
gister.
of Chri
several
subject
that Jes
sanctific
list con
fact tha
ckers o
the Jew
Philip h
And
Philip, l
of bapti

1. Cf.

الامر وخوفنى فامكت لانه استحکم على الله وقال ان هذه الشهادات تقنع انه يسوع المسيح بتبکیت اليهود وثبت لنا ولامانتنا انا فيلبس كتبت هذا واحضرته قدام جماعة البيعة واساقفة قديسين ورهبان مصطفين فلما علموا تعجبوا من ذلك وتحققوا صحة قول اليهودى وشهادة اليهود للسيد المسيح فى الكهنوت كما قد كتب فى المسطر ثم كتبوا الاساقفة والرهبان كتباً بسبب الكهنوت فوجدوا اوسايوس بنفلوس يذكر هذا فى مواضع كثيرة فى سير البيعة لان يسيوس¹ اظهره فى كتب الهياكل وذكر هذا يسيوس² انه نظر يسوع مع الكهنة يدخل الهيكل فى وقت التطهير ثم يذكر ايضاً شهادة لوقا الانجيلى على ما قدمنا شرحه ولاجل ان السيد المسيح ايضاً صنع مخصرة من جبل واخرج من الى الهيكل * P. 14 صح هذا وجميع هذه الشهادات أن قول اليهودى صحيح وانه لاجل صداقته مع فيلبس اظهر له هذا الامر المخفى وشهد له به فلما تمم اليهودى تاوضوسيوس هذا الكلام الصحيح لصديقه فيلبس تعمد وصار نصرانياً وختم بخاتم المعمودية واخذ

1. Mss. بستيوس اسقف قنط. — 2. Mss. بستيوس.

restrained myself. For he assured me in the name of God, that this evidence proves that Jesus is the Messiah sufficiently to condemn the Jews, and to confirm us and our faith. I, Philip, wrote this report, and laid it before the assembly of the church, and before certain holy bishops and chosen monks. And when they learnt these things they were astonished at them, and were assured of the truth of the Jew's words and the testimony of his people to the Lord Christ in the matter of the priesthood, as it was written in the register. Then the bishops and the monks wrote treatises about the priesthood of Christ; for they found that Eusebius Pamphili mentions this matter in several passages in the histories of the Church¹. For Josephus brings the subject to light in the books of the Captivity². And this Josephus says that Jesus was seen to enter the temple with the priests at the time of the sanctification. Then is mentioned also the testimony of Luke the evangelist concerning the incident that we have already quoted, and concerning the fact that the Lord Christ also made a scourge of cords, and drove the traffickers out of the temple. * This fact and all these testimonies prove that the Jew's words are true, and that on account of his sincere friendship with Philip he revealed this secret matter to him, and bore witness of it to him. P. 14

And when the Jew Theodosius had finished this true discourse to his friend Philip, he was baptized and became a Christian, and was sealed with the seal of baptism, and received the Holy Mysteries. And everyone was astonished

1. Cf. Eus., *H. E.*, I. 3. — 2. *Ἐν τοῖς βιβλίοις τῆς ἀπορίας ἀποδοχῆς τοῦ κυρίου ἡμῶν Ἰησοῦ.*

السرائر المقدسة وتعجب كل احد من حسن ايمانه بالسيّد المسيح جلت قدرته وكانت مرة عظيمة لى انا فيلبس مع تاوضوسيوس المتعمد ولما رأى كثير من اليهود ذلك مع معرفتهم به انه من معلمى التاموس عندهم وانه كان مقدماً عليهم وينال منهم كرامات عظيمة فرفض جميع ذلك وصار نصرانياً آمن منهم جماعة وتعمدوا فمجدت الله تعالى انا فيلبس على ربى نفس صديقى اليهودى كان وهو الآن نصرانى والمجد للسيّد يسوع المسيح مع الاب والروح القدس الآن وكل اوان والى دهر الداهرين امين امين امين¹

1. CE have the following preface: نبذنى بعون الله وارشاده بنسى قليلاً من كثير من سير: الابهاء القديسين الفضلاء المتديدين بنعمة الروح القدس البطارقة بكورة مصر وما ينسب اليها خلفاء الاب القديس ماري مرقس الانجيلي كاروز الدبار المصرية وهو اول بطاركتها وما لتيوه وما صبروا عليه من الجهاد من قبل الامانة المقدسة من الملوك والولاة وغيرهم وذلك قليل من كثير منقول من سيرهم العجيبة لاجل الاقتصار وعدم شجر القارى بركاتهم وصلواتهم تكون حافظة لنا الى الابد امين اول ذلك الاب الطاهر البشير ماري مرقس الانجيلي الرسول وهو الاول من العدد.

at the soundness of his faith in the Lord Christ, whose power is glorious. And I, Philip, had great joy with Theodosius the neophyte. And when many of the Jews saw this, knowing that he was one of the teachers of the Law among them, and that he was a ruler over them, and had acquired great honours among them, and had then abandoned all that, and become a Christian, many of them believed and were baptized. Therefore I, Philip, glorified God most high, because I had gained the soul of my friend, who was a Jew, but is now a Christian. And glory be to the Lord Jesus Christ with the Father and the Holy Ghost, now and at all times and for ever and ever. Amen. Amen. Amen.

جعل له
رب تدعى
انا يزعلان
حفظا كتباً
كان لهما

1. CE c

* In t
One God

The f
Saint Ma
Alexandr

In the
Christ, w
two broth
name of t
Barnabas
they had
lently we
But great

1. Cf. B

السرائر
مسرة
معرفتهم
فرفض
ربحي
الاب و

نبتدي
الاباء
خلفاء
وما صبروا
كثير
حافظ

orious.
a many
e Law
l great
Chris-
glori-
was a
with the
d ever.

* بسم الاب والابن والروح القدس الاله الواحد

* P. 15

السيرة¹ الاولى من سير البيعة المقدسة سيرة ماري مرقس

الحواري الانجيلي رئيس اساقفة المدينة العظمى الاسكندرية واولهم

لما كان في زمان تدبير الرب المخلص الرحوم يسوع المسيح عند ما جعل له تلاميذ يتبعونه كان اخوان ساكنين في مدينة من اعمال الخمس مدن التي في المغرب تدعى كيرنابولوس² اسم اكبرهما ارسطوبولس واسم الاخر برنابس وكانا فلاحين وكانا يزرعان ويحصدان وكان لهما اواصي كثيرة وكانا عارفين بناموس موسى معرفة جيدة وحفظا كتباً كثيرة من العتيقة ونالهما بلايا عظيمة من قبيلتي البربر والحشب ونهب جميع ما كان لهما

1. CE omit heading. — 2. AB ابريانولوس C ابريانولوس D ابربابولة E ابريانولوس F ابريانولة

PART I

CHAPTER I. — SAINT MARK.

* In the Name of the Father and of the Son and of the Holy Ghost, the * P. 15
One God.

The first biography of the history of the holy Church. The history of Saint Mark, the Disciple and Evangelist, Archbishop of the great city of Alexandria, and first of its Bishops¹.

In the time of the dispensation of the merciful Lord and Saviour Jesus Christ, when he appointed for himself disciples to follow him, there were two brothers living in a city of Pentapolis in the West, called Cyrene. The name of the elder of them was Aristobulus, and the name of the other was Barnabas; and they were cultivators of the soil, and sowed and reaped; for they had great possessions. And they understood the Law of Moses excellently well, and knew by heart many of the books of the Old Testament. But great troubles came upon them from the two tribes of the Berbers and

1. Cf. Bargès, *Homélie sur saint Marc*. Paris. 1877. p. 73-80 premier appendice).

في زمان اوغسطس قيصر ملك الروم ولاجل ذهاب مالهما وما نزل عليهما من البلايا رحلا من تلك الكورة واهتما بخلاص انفسهما وانتجعا الى بلاد اليهود وكان لارسطوبولس ولد ذكر يسمى يوحنا فلما سكنوا في اعمال فلسطين بالقرب من مدينة اورشليم وكان يوحنا الطفل ينمو وينشأ في قامته بعمه روح القدس وكان لهذين الاخوين ابنة عم وهي زوجة سمعان بطرس الذي صار رئيس تلاميذ السيد المسيح وكان يوحنا المذكور قد سموه مرقس وكان ياوي عند بطرس ويتعلم منه من الكتب المقدسة التعاليم المسيحية ولما كان يوم من الايام اخذ ارسطوبولس ولده مرقس الى الاردن فبينما هما ماشيان لقيهما اسد ولبوة فلما نظر ارسطوبولس اليهما مقبلين اليه ونظر شدة غضبهما قال لولده مرقس يا ولدي هوذا تنظر غضب هذا الاسد المقبل ليهلكنا فامض انت الآن وانج نفسك يا ولدي ودعهما ان ياكلاني فكما اراد الله ضابط الكل اجاب تلميذ المسيح مرقس القديس قايلاً لايه لا تخف يا ابت المسيح الذي اومن به ينجينا من كل شدة فلما قرب منهم الاسد صاح عليهما مرقس تلميذ السيد المسيح بصوت عظيم وقال السيد يسوع المسيح ابن الله الحق يا مرمكا ان تنشقا وينقطع جنسكما من هذا الجبل ولا

Ethiopians, when they were robbed of all their wealth, in the time of Augustus Caesar, prince of the Romans. So on account of the loss of their property, and the trials which had befallen them, they fled from that province, in their anxiety to save their lives, and travelled to the land of the Jews. Now Aristobulus had a son named John. And after they had taken up their abode in the province of Palestine, near the city of Jerusalem, the child John grew and increased in stature by the grace of the Holy Ghost. And these two brothers had a cousin, the wife of Simon Peter, who became the chief of the disciples of the Lord Christ; and the said John whom they had surnamed Mark, used to visit Peter, and learn the Christian doctrines from him out of the holy Scriptures. And on a certain day, Aristobulus took his son Mark to the Jordan, and while they were walking there a lion and a lioness met them. And when Aristobulus saw them approaching him, and perceived the violence of their rage, he said to his son Mark: « My son, seest thou the fury of this lion which is coming to destroy us? Escape now, and save thyself, my son, and leave them to devour me, according to the will of God Almighty. » But the disciple of Christ, the holy Mark, answered and said to his father: « Fear not, my father, Christ in whom I believe will deliver us from all danger ». And when the lions approached them, Mark, the disciple of the Lord Christ, shouted against them with a loud voice, and said: « The Lord Jesus Christ, son of the Living God, commands that you be rent asunder, and that your kind be cut off from these mountains, and that

ظهما وماتا
الاعجوبة
قال لولده
يا ولدي
حينئذ تعلم
فت برنابا
كبير جداً
ن لشجرة
وتوقدون
الشجرة
الجليلي
الزيتون

there be
lioness
and their
saw this
of the in
begat th
and deli
us serva
father o
from tha
the disc
Afte
in a tow
admired
prayed
to them
its fruit
word of
without
that tho
wilt tho

يكون لكما فيه ولد الى الابد فانشقا الاسد واللبوة للوقت والساعة من وسطهما وماتا
لوقتتهما من تلك الساعة وانقطع نسلهما فلما نظر ارستوبولس ابوه هذه الاعجوبة
العظيمة التي ظهرت من مرقس ولده بقوة الرب يسوع المسيح الذي لا يغلب قال لولده
انا¹ ابوك الذي ولدتك يا مرقس ابني وانت اليوم ابي ومخلصي ومنجى والان يا ولدي
الحبيب انا واخي نسلك ان تجعلنا عيداً للرب يسوع المسيح الذي تبشر به وحيث تعلم
ابو القديس مرقس وعمه تعاليم المسيح من ذلك اليوم * ومريم امه هي² اخت برنابا P. 16
تلميذ الرسل وبعد هذا كان في تلك النواحي في بلد يسمى ازدود اصل زيتون كبير جداً
وكان الناس يتعجبون من عظمه وكان اهل تلك المدينة يسجدون للقمر ويصلون لشجرة
الزيتون فنظر القديس مرقس صلاتهم وقال لهم هذه الزيتونة التي تأكلون ثمرتها وتوقدون
اغصانها للنار ثم تسجدون لها كالاله ما ذا تصنع هوذا بكلمة³ الله الذي اعبدته امر هذه الشجرة
ان تسقط على الارض بلا حديد يدنو منها فقالوا له نحن نعلم انك تعمل سحر الجليلي
صاحبك ومهما اردته فعلته ونحن فدعوا الهنا القمر الذي اقام لنا هذه الشجرة الزيتون

1. E om. الى. — 2. D om. to روح القدس. — 3. ABE كلمة.

there be no more offspring to you here for ever ». Then the lion and the lioness burst asunder in the midst at that moment, and perished straightway; and their young were destroyed. And when Aristobulus, the father of Mark, saw this great miracle which was manifested by his son, through the power of the invincible Lord Jesus Christ, he said to his son: « I am thy father who begat thee, Mark, my son; but to day thou art my father, and my saviour and deliverer. And now, my dear son, I and my brother pray thee to make us servants of the Lord Jesus Christ whom thou preachest ». Then the father of holy Mark and his uncle began to learn the doctrines of Christ from that day. * And Mary, the mother of Mark, was the sister of Barnabas, * P. 16 the disciple of the apostles.

After this, the following event took place. There was in those regions, in a town called Azotus, a very large olive-tree, the size of which was greatly admired. And the people of that city were worshippers of the moon, and prayed to that olive-tree. So when the holy Mark saw them pray, he said to them: « As for this olive-tree, which you worship as God, after eating its fruit and burning its branches for fuel, what can it do? Behold, by the word of God whom I worship, I will command this tree to fall to the ground, without being touched by any tool ». Then they said to him: « We know that thou workest the magic of the Galilean thy master, and whatever thou wilt thou doest. But we will call upon our god the moon, who raised up for

نصلى لها احباب القديس مرقس وقال لهم انا اطرحها على الارض فان اقامها الهكم فانا
اعبده معكم فرضوا بهذا القول منه وابتعدوا جميع الناس عنها وقالوا انظروا لئلا يكون
انسان مختلفاً فيها حينئذ رفع القديس مرقس وجهه الى السماء¹ وحول وجهه الى ناحية
المشرق وفتح فاه ودعا وقال يا سيدى يسوع المسيح ابن الله الحى اسمع عبدك وأمر
القمر الذى هو خادم ثان لهذا العالم الذى يضىء فى الليل بامرك وسلطانك ان يظهر صوته
على هؤلاء الذين ليس لهم اله ويعرفهم من خلقه وخلق جميع الخليفة ومن هو الله حتى
يعبده وانا اعلم يا ربى والاهى ان ليس له صوت ولا نطق ولا جرت عادته ان يكلم
احداً لكى يسمع كلامه فى هذه الساعة بقوتك التى لا تقاوم ليعرف هؤلاء الذين ليس لهم
الاله ان ليس هو الاله لكن خادم تحت سلطانك وانت الهه وهذه الشجرة التى يصلون لها
تقع على الارض ليعرف الكل ربوبيتك ان ليس اله الا انت والاب الصالح والروح
القدس المحى الى الابد امين وفى تلك الساعة عند تمام صلاته حدثت ظلمة عظيمة نصف
النهار وظهر لهم القمر مضيئاً² فى السماء وسمعوا صوتاً من القمر قائلاً ايها الناس القليلو

كما. EF om. to السما and add. طلب القديس. — 2. EF om. to السما and add. طلب القديس.

us this olive tree that we might pray to it ». The holy Mark answered and said to them : « I will cast it down to the ground; and if your god shall raise it up, then I will serve him together with you ». And they were satisfied with these words. And they removed all men from the tree, saying : « See that there be no man concealed in it ». Then the holy Mark raised his face to heaven, and turned himself towards the East, and opened his mouth and prayed, saying : « O my Lord Jesus Christ, son of the Living God, hear thy servant, and command the moon, which is a second attendant on this world, and gives light by night, to let its voice be heard by thy decree and by thy authority, before these men who have no God, and to make known to them who created it, and who created all creation, and who is God, that they may serve him; although I know, O my Lord and God, that it has no voice nor power of speech, and that it is not customary for it to speak to anyone; so that its words may be heard at this hour through thy irresistible power, that these men who have no God may know that the moon is not a god, but a servant under thy authority, and that thou art its God. And command this tree, to which they pray, to fall to the ground, so that all may recognise thy dominion, and that there is no God but thou, with the good Father and the Holy Ghost, the giver of eternal life. Amen ». And at that hour, as soon as he had finished his prayer, a great darkness occurred, at midday, and the moon appeared to them shining in the sky. And they heard a voice

سبح ربي
شجرة
خدمون
ضربوه
قس فى
مه رأى
من نياما
جليلين
أنا وهو
وهو
الذى
لاموات

1. I

from t
worsh
the m
it is h
the ol
But a
angry
and g
night
will
his s
him
like o
« Th
deeds
A
serva
marri
into t
And
of th

[41]

الايمان لست انا الله فتعبدوني بل انا عبد الله ومن بعض خلقه وانا خادم المسيح ربي الذي يشربه هذا مرقس¹ تلميذه فهو وحده الذي نعبد ونخدمه عند ذلك سقطت شجرة الزيتون وصار خوف عظيم على كل من شاهد هذه الاعجوبة فاما القوم الذين كانوا يخدمون الشجرة ويسجدون لها فانهم غضبوا وخرقوا ثيابهم ومسكوا القديس مرقس وضربوه وسلموه لليهود المخالفين وطرحوه في السجن وفي تلك الليلة رأى القديس مرقس في نومه السيد المسيح يقول لبطرس انا اخرج كل من هو معتقل فلما انتبه من نومه رأى ابواب السجن مفتوحة فخرج هو وكل من كان معه في السجن وكانوا حفظة السجن نياماً كالاموات فاما الجموع الذين شاهدوا ما كان قالوا ما يتم لنا عمل مع هؤلاء الجليليين لانهم يفعلون هذه الافعال بعازبول رئيس الشياطين وكان مرقس من² السبعين تلميذاً* وهو من جملة الخدام الذين استقوا الماء الذي صيره سيدنا خمرًا في عرس قانا الجليل وهو الذي حمل الجرة الماء في بيت سمعان القرياني في وقت العشاء السرى وهو ايضا الذي كان ياوى التلاميذ في منزله في زمان الآم السيد المسيح ومن بعد قيامته من الاموات

1. EF om. to ونخدمه. — 2. F مع.

from the moon, saying : « O men of little faith, I am not God, that you should worship me, but I am the servant of God and one of his creatures, and I am the minister of Christ my Lord, whom this Mark, his disciple, preaches; and it is he alone that we serve and to whom we minister ». At the same moment the olive-tree fell. And great fear came upon all who witnessed this miracle. But as for the people who served and worshipped the tree, they were angry, and rent their garments, and seized the holy Mark and beat him, and gave him up to the unbelieving Jews, who cast him into prison. That night the holy Mark saw in his sleep the Lord Christ, saying to Peter : « I will bring forth all those that are in prison ». So when he awoke from his sleep, he saw the doors of his prison open; and he and all those with him in the prison went forth; for the gaolers of the prison were asleep like dead men. But the multitudes who witnessed what took place said : « There is no end to our work with these Galileans, for they do these deeds by Beelzebub, the chief of the devils ».

And Mark was one of the Seventy Disciples. * And he was among the^{* P. 17} servants who poured out the water which our Lord turned into wine, at the marriage of Cana in Galilee. And it was he who carried the jar of water into the house of Simon the Cyrenian, at the time of the sacramental Supper. And he also it was who entertained the disciples in his house, at the time of the Passion of the Lord Christ, and after his Resurrection from the

حيث دخل عليهم والابواب مغلقة وبعد صعوده الى السماء مضى مرقس مع بطرس الى
 يروشلیم وبشرا الجموع بكلام الله وظهر الروح القدس لبطرس وامره ان يمضى الى
 المدن والقرى التى هناك فمضى بطرس ومعه مرقس الى عمل بيت عنيا وبشرا بكلام الله
 واقام بطرس هناك اياماً فنظر فى المنام ملاك الله يقول له فى كورتين¹ غلاء عظيم فقال²
 بطرس للملاك اى الكور تعنى قال له مدينة الاسكندرية وكورة مصر وكورة رومية³ وليس
 هو غلاء من خبز وماء بل هو غلاء من قلة معرفة كلام الله الذى تبشر به فلما استيقظ
 بطرس من نومه قال لمرس ما شاهدته فى منامه ومن بعد ذلك مضى بطرس ومرقس الى
 اعمال رومية وبشرا هناك بكلام الله ولما كان فى السنة الخامسة عشرة⁴ من بعد صعود
 المسيح انقذ القديس بطرس ماري مرس الاب الانجيلي الى مدينة الاسكندرية ليشر فيها
 ويكرز بكلام الله وانجيل السيد يسوع المسيح الذى له ينبغى المجد والكرامة والسجود
 وللآب والروح القدس الله الواحد الى الابد امين

1. EF كورة add. مصر والاسكندرية. — 2. EF om. to بل هو غلاء. — 3. Mss. om. these two words, which the sense requires; see Barges, *loc. cit.*, p. 92. — 4. Mss. وثلاثين.

dead, where he entered to them while the doors were shut. And after his Ascension into heaven, Mark went with Peter to Jerusalem, and they preached the word of God to the multitudes. And the Holy Ghost appeared to Peter, and commanded him to go to the cities and villages which were in that country. So Peter, and Mark with him, went to the district of Bethany, and preached the word of God; and Peter remained there some days. And he saw in a dream the angel of God, who said to him : « In two places there is a great dearth ». So Peter said to the angel : « Which places meanest thou? » He said to him : « The city of Alexandria with the land of Egypt, and the land of Rome. It is not a dearth of bread and water, but a dearth arising from ignorance of the word of God, which thou preachest ». So when Peter awoke from his sleep, he told Mark what he had witnessed in his dream. And after that Peter and Mark went to the region of Rome, and preached there the word of God.

And in the fifteenth year after the Ascension of Christ, the holy Peter sent Saint Mark, the father and evangelist, to the city of Alexandria¹, to announce the good tidings there, and to preach the word of God and the gospel of the Lord Jesus Christ, to whom is due glory and honour and worship, with the Father and the Holy Ghost, the one God for ever. Amen.

1. Eus., *H. E.*, II, 16.

شهادة القديس ماري مرقس وبشارته بمدينة الاسكندرية وهي¹ الثانية من سير البيعة

لما كان في زمان تدبير الرب المخلص يسوع المسيح من بعد صعوده الى السماء قسم جميع الكور على الرسل بالهام الروح القدس ليكرزوا فيها بكلام البشارة بالسيّد يسوع المسيح ومن بعد زمان وقع نصيب مرقس الانجيلي ان يمضي الى كورة مصر ومدينة الاسكندرية العظمى بأمر الروح القدس لكي يسمّعهم كلام انجيل السيّد المسيح ويثبتهم² عليه لاجل ضلالتهم وانغماسهم في عبادة الاوثان وعبادة المخلوق دون الخالق وكان عندهم برابي كثيرة لالهتهم المزدولة يخدمونها³ في كل مكان ويعبدونها بكل اثم وسحر ويذبّحون لها بينهم قرابين لانه اول من كرز في كورة مصر وافريقية والخمس المدن وجميع اعمالها فلما عاد⁴ القديس مرقس من روميّة قصد الى الخمس مدن اولاً وبشر في جميع اعمالها بكلام الله واظهر⁵ عجائب كثيرة حتى انه ابرأ الاعلاء وطهر البرص

1. DEF om. to البيعة. — 2. EF om. to الخالق and add. ويردّهم من ضلالتهم. — 3. EF om. في. — 4. Mss. عاداً. — 5. EF om. to في.

CHAPTER II. — SAINT MARK.

Martyrdom of the holy Mark, and his preaching in the city of Alexandria .

In the time of the dispensation of the Lord and Saviour Jesus Christ, after his Ascension into heaven, all the countries were allotted among the apostles, by the inspiration of the Holy Ghost, that they might preach in them the words of the good tidings of the Lord Jesus Christ. And after a time it fell to the lot of Mark the evangelist to go to the province of Egypt, and the great city of Alexandria, by the command of the Holy Ghost, that he might cause the people to hear the words of the gospel of the Lord Christ, and confirm them therein; for they were in error, and sunk in the service of idols, and in the worship of the creature instead of the Creator. And they had many temples to their contemptible gods, whom they ministered to in every place, and served with every iniquity and magical art, and to whom they offered sacrifices among themselves. For he was the first who preached in the province of Egypt, and Africa, and Pentapolis, and all those regions. So when the holy Mark returned from Rome, he betook himself first to Pentapolis and preached in all its districts the word of God, and shewed many miracles; for he healed the sick, and cleansed the lepers, and cast out devils by the grace of God which descended upon him. And many believed

1. Cf. Bargès, *loc. cit.*, p. 81-90 second appendice : *Acta SS.*, Apr. 25.

واخرج الشياطين بنعمة الله الحالة فيه وآمن كثير بالسيد المسيح من اجله وكسروا اوثانهم التي كانوا يعبدونها وكل الشجر التي كانت الشياطين تأوى اليها وتخطب الناس منها¹ وعمدهم باسم² الاب والابن والروح القدس الاله الواحد* ولذلك ظهر له الروح القدس وقال له قم³ P. 18 امض الى مدينة الاسكندرية لتزرع فيها الزرع الجيد الذي هو كلام الله فقام تلميذ المسيح ونهض وتقوى بروح القدس كمثل مقاتل في الحرب وسلم على الاخوة وودعهم وقال لهم السيد يسوع المسيح يسهل طريقى لامضى الى الاسكندرية وابشر فيها بانجيله المقدس ثم دعا وقال⁴ يا رب ثبت الاخوة الذين قد عرفوا اسمك المقدس واعود اليهم فرحاً بهم فشيعوه الاخوة وتوجه الى مدينة الاسكندرية فلما دخل من بابها انقطع شع حذاءه فلما رأى ذلك قال الآن قد علمت ان الرب سهل طريقى ثم التفت فنظر الى اسكاف هناك فتقدم اليه ودفع له الحذاء ليصلحه فلما اخذه الاسكاف وتناول الشفا ليعمله ثقب الشفا كفه فقال ايس او⁴ ثاوس الذي تاويله الواحد الله فلما سمعه القديس مرقس يذكر اسم الله فرح

1. EF add. وعجائب كثيرة. — 2. EF add. الثالث المقدس. — 3. E om. — 4. Mss. om. لهم ان الله يثبتهم على الايمان add. فشيعوه الاخوة

in the Lord Christ through him, and broke their idols which they used to worship, and all the trees which the devils used to haunt, and from which they addressed the people. And he baptized them in the name of the Father and the Son and the Holy Ghost, the One God. * And so the Holy Ghost appeared to him, and said to him : « Rise and go to the city of Alexandria, to sow there the good seed which is the word of God ». So the disciple of Christ arose and set out, being strengthened by the Holy Ghost, like a combatant in war; and he saluted the brethren, and took leave of them, and said to them : « The Lord Jesus Christ will make my road easy, that I may go to Alexandria and preach his holy gospel there ». Then he prayed and said : « O Lord strengthen the brethren who have known thy holy name that I may return to them rejoicing in them ». Then the brethren bade him farewell.

So Mark journeyed to the city of Alexandria; and when he entered in at the gate, the strap of his shoe broke. And when he saw this, he thought : « Now I know that the Lord has made my way easy ». Then he turned, and saw a cobbler there, and went to him and gave him the shoe that he might mend it. And when the cobbler received it, and took the awl to work upon it, the awl pierced his hand. So he said : « *Heis ho Theos* »; the interpretation of which is, « God is One ». And when the holy Mark heard him mention the name of God, he rejoiced greatly, and turned his face to the East and

جداً وحول وجهه الى الشرق وقال يا سيدي يسوع انت الذى تسهل طريقى فى كل مكان ثم ثقل على الارض واخذ منه طيناً ووضع على موضع ثقب الشفا فى يد الاسكاف وقال باسم الاب والابن والروح القدس الاله الواحد الحى الابدى تعافى يد هذا الانسان فى هذه الساعة ليتمجد اسمك القدوس فعوفيت يده فى تلك الساعة قال له القديس مرقس اذا كنت تعرف ان الله واحد فلما ذا تعبد هذه الالهة الكثيرة قال له نحن نذكر الله بافواهنا لا غير وما نعرف من هو وبقي الاسكاف متعجباً من قوة الله الحالة فى القديس مرقس ثم قال له انا اسلك يا رجل الله ان تصير الى منزل عبدك تستريح وتأكل خبزاً لائى¹ اراك اليوم قد رحمتنى ففرح القديس مرقس وقال له يعطيك الرب خبز الحياة فى السموات ومضى معه الى بيته فلما دخل منزله قال بركة الله تكون فى هذا البيت وصلى فلما اكلوا قال له الاسكاف يا ابي اريد ان تعرفنى من انت الذى عملت هذه الاعجوبة العظيمة فاجاب القديس وقال له انا اعبد يسوع المسيح ابن الله الحى الى الابد قال له لاسكاف انا اريد ابصره قال له القديس مرقس انا ادعك ان تنظره ثم بدأ ينص له انجيل

1. E om. to السموات.

said : « O my Lord Jesus, it is thou that makest my road easy in every place ».

Then he spat on the ground and took from it clay, and put it on the place where the awl had pierced the cobbler's hand, saying : « In the name of the Father and the Son and the Holy Ghost, the One living and eternal God, may the hand of this man be healed at this moment, that thy holy name may be glorified ». Then his hand at once became whole. The holy Mark said to him : « If thou knowest that God is one, why dost thou serve these many gods? » The cobbler answered him : « We mention God with our mouths, but that is all; for we know not who he is ». And the cobbler remained astonished at the power of God which descended upon the holy Mark, and said to him : « I pray thee, O man of God, to come to the dwelling of thy servant, to rest and eat bread, for I find that to-day thou hast conferred a benefit upon me ». Then the holy Mark replied with joy : « May the Lord give thee the bread of life in heaven! » And he went with him to his house. And when he entered his dwelling, he said : « May the blessing of God be in this house! » and he uttered a prayer. After they had eaten, the cobbler said to him : « O my father, I beg thee to make known to me who thou art that hast worked this great miracle ». Then the saint answered him : « I serve Jesus Christ, the Son of the ever living God ». The cobbler exclaimed : « I would that I could see him ». The holy Mark said to him : « I will cause thee to behold him ». Then he began to teach him the gospel

البشارة وقولة المجد والعز والسلطان الذي لله من البداية ووعظه بمواعظ وتعاليم كثيرة يشهد بها سيرته ثم انتهى معه الى ان قال له ان السيد المسيح في اخر الزمان تجسد من مريم العذراء وجاء الى العالم وخلصنا من خطايانا وبين له ما تثبت به الانبياء عليه شيئاً شيئاً فقال له الاسكاف هذه الكتب التي ذكرتها ما سمعت بها قط لكن كتب الفلاسفة اليونانيين هي التي تعلمها الناس اولادهم هاهنا وكذلك المصريون¹ فقال له القديس مرقس * فلاسفة هذا العالم باطل عند² الله حكمتهم فلما سمع الاسكاف الحكمة وكلام الكتب¹⁹ من القديس مرقس معما نظره من العجب العظيم الذي فعله في يده مال قلبه اليه وآمن بالرب وتعهد هو وكل اهل بيته وكل من يجاوره وكان اسمه انيانوس فلما كثروا المؤمنون بالمسيح وسمع اهل المدينة ان رجلاً يهودياً جليلاً قد دخل اليها وهو يريد ان يقلب عبادة الاوثان الهتهم وقد منع جماعة من عبادتها طلبوه في كل مكان ونصبوا له قوماً يرصدونه فلما علم القديس مرقس مؤامرتهم قسم انيانوس اسقفاً لاسكندرية وثلاثة قسوس

1. Mss. المصريين. — 2. AD حكمة الله.

of good tidings, and the doctrine of the glory and power and dominion which belong to God from the beginning, and exhorted him with many exhortations and instructions, of which his history bears witness, and ended by saying to him: « The Lord Christ in the last times became incarnate of the Virgin Mary, and came into the world, and saved us from our sins ». And he explained to him what the prophets prophetised of him, passage by passage. Then the cobbler said to him: « I have never heard at all of these books which thou speakest of; but the books of the Greek philosophers are what men teach their children here, and so do the Egyptians ». * So the holy Mark said to him: « The wisdom of the philosophers of this world is vanity before God ». Then when the cobbler had heard wisdom and the words of the Scriptures from the holy Mark, together with the great miracle which he had seen him work upon his hand, his heart inclined towards him, and he believed in the Lord, and was baptized, he and all the people of his house, and all his neighbours. And his name was Annianus.

And when those that believed in the Lord were multiplied, and the people of the city heard that a man who was a Jew and a Galilean had entered the city, wishing to overthrow the worship of the idols, their gods, and had persuaded many to abstain from serving them, they sought him everywhere; and they appointed men to watch for him. So when the holy Mark knew that they were conspiring together, he ordained Annianus bishop of Alexandria, and also ordained three priests and seven deacons,

رج من
شماسة
وكثروا
صخرة
وبارك
الاوثان
لاجل
راطلاق
ب عظيم
تتظرون
في تلك

and a
But he
remain
deacon
Th
streng
found
the sea
rejoice
ing the
trines
vice of

Bu
Alexan
believe
and loc
cleansi
but fou
temple
wicked

And
the Lo

U. TE

وسبعة شمامسة هؤلاء الاحد عشر جعلهم يخدمون ويشبتون الاخوة المؤمنين وخرج من عندهم ومضى الى الخمس مدن واقام بها سنتين يبشر ويرسم اساقفة وقسوساً وشمامسة في كل اعمالها وعاد الى مدينة الاسكندرية فوجد الاخوة قد شبتوا على الامانة وكثروا بنعمة الله واهتموا ان ينوا بيعة في موضع يعرف بمرعى البهائم قرية من البحر عند صخرة يقطع منها الحجارة ففرح القديس مرقس بذلك فرحاً عظيماً وسجد على ركبتيه وبارك الله اذ ثبت خدام الامانة الذين رتبهم في تعاليم السيد المسيح ونكثوا عن عبادة الاوثان فلما علم اولئك الكفرة ان القديس مرقس قد عاد الى الاسكندرية امتلأوا غضباً لاجل الاعمال التي يعملها المؤمنون بالمسيح من ابراء الامراض واخراج الشياطين واطلاق السنة الخرس واسماع الطرش وتطهير البرص وبحثوا عن القديس مرقس بغضب عظيم فلم يجدوه وصروا عليه باسنانهم في برايسهم ومواضع اوثانهم بغضب وقالوا ما نتظرون ظلم هذا الساحر فلما كان في احد السبوت يوم عيد فصح السيد المسيح اتفق في تلك

and appointed these eleven to serve and to comfort the faithful brethren. But he himself departed from among them, and went to Pentapolis, and remained there two years, preaching and appointing bishops and priests and deacons in all their districts.

Then he returned to Alexandria, and found that the brethren had been strengthened in the faith, and had multiplied by the grace of God, and had found means to build a church in a place called the Cattle-pasture¹, near the sea, beside a rock from which stone is hewn. So the holy Mark greatly rejoiced at this; and he fell upon his knees, and blessed God for confirming the servants of the faith, whom he had himself instructed in the doctrines of the Lord Christ, and because they had turned away from the service of idols.

But when those unbelievers learnt that the holy Mark had returned to Alexandria, they were filled with fury on account of the works which the believers in Christ wrought, such as healing the sick, and driving out devils, and loosing the tongues of the dumb, and opening the ears of the deaf, and cleansing the lepers; and they sought for the holy Mark with great fury, but found him not; and they gnashed against him with their teeth in their temples and places of their idols, in wrath, saying: « Do you not see the wickedness of this sorcerer? »

And on the first day of the week, the day of the Easter festival of the Lord Christ, which fell that year on the 29th of Barmudah, when the

1. Τὴν βοσκόλειον, Bucolia.

السنة يوم تسعة وعشرين من برمودة وكان فيه ايضاً عيد الكفار الوثنيين طلبوه باجتهاد فوجدوه على الهيكل فهجموا واخذوه وجعلوا في حلقه حبلاً وجروه على الارض وكانوا يقولون جروا التين في دار البقر وكان القديس اذا جروه يسبح الله ويقول الشكر لك يا رب اذ جعلتني مستحقاً ان اتالم على اسمك القدوس وكان لحمه يقطع ويلتصق بحجارة الشوارع ودمه يجري على الارض فلما كان المساء مضوا به الى الاعتقال حتى يتشاوروا باى هلاك يهلكونه فلما انتصف الليل وابواب السجن مغلقة والحراس نيام على الابواب واذا زلزلة عظيمة واضطراب شديد فنزل له ملاك الرب من السماء ودخل الى القديس وقال له يا مرقس عبد الله هوذا قد كتب اسمك في سفر الحياة وعددت في جماعة القديسين وروحك تسبح مع الملائكة في السموات وجسدك * لا يهلك ولا يزول من * P. 20 على الارض فلما استيقظ من نومه رفع عينه الى السماء وقال اشكرك يا ربى يسوع المسيح واسئلك ان تقبلني اليك لاتعم بصلاحك فلما تم هذا القول نام ايضاً فظهر له السيد المسيح في الشخص الذي يعرفه التلاميذ وقال ¹ له السلام لك يا مرقس الانجيلي

1. E om. to واعطاه السلام وعزاه add. المصطفى

festival of the idolatrous unbelievers also took place, they sought him with zeal, and found him in the sanctuary. So they rushed forward and seized him, and fastened a rope round his throat; and dragged him along the ground, saying : « Drag' the serpent through the cattle-shed ! » But the saint, while they dragged him, kept praising God and saying : « Thanks be to thee, O Lord, because thou hast made me worthy to suffer for thy holy name ». And his flesh was lacerated, and clove to the stones of the streets; and his blood ran over the ground. So when evening came, they took him to the prison, that they might take counsel how they should put him to death. And at midnight, the doors of the prison being shut, and the gaolers asleep at the doors, behold there was a great earthquake and a mighty tumult. And the angel of the Lord descended from heaven, and entered to the saint, and said to him : « O Mark, servant of God, behold thy name is written in the book of life; and thou art numbered among the assembly of the saints, and thy soul * P. 20 shall sing praises with the angels in the heavens; * and thy body shall not perish nor cease to exist upon earth ». And when he awoke from his sleep, he raised his eyes to heaven, and said : « I thank thee, O my Lord Jesus Christ, and pray thee to receive me to thyself, that I may be happy in thy goodness ». And when he had finished these words, he slept again; and the Lord Christ appeared to him in the form in which the disciples knew him.

1. Σύρωμεν τὸν βούβηλον ἐν τοῖς Βουκόλοις

ن اتالم
الصبح
جروا
ويقول
خدام
هناك
ومات
قتل في
باد ولم
جرت
وابتهال

and so
said t
made
gave l

Ar
and b
neck,
the sa
glorifi
After s

Th
called
by the
the ear
and ter
man w

The
Mark fi
it to th
enshrou
they du

المصطفى فقال له القديس اشكر يا مخلصي يسوع المسيح اذ جعلتني مستحقاً ان اتألم على اسمك القدوس ودفع له السيد المخلص سلامه وغاب عنه فلما اتبه واصبح الصبح اجتمع الجمع واخرجوا القديس من الحبس وجعلوا في حلقه ايضاً جبلاً وقالوا جبروا التين في دار البقر وزحفوا بالقديس على الارض وهو يشكر السيد المسيح ويمجده ويقول انا اسلم روحي في يديك يا الاهی قال القديس هذا القول واسلم الروح فجمع خدام الاوثان الانجاس خطباً كثيراً في موضع يدعى الانجيليون ليحرقوا جسد القديس هناك وكان بامر الله ضباب عظيم وريح شديدة حتى ارتعدت الارض وهطلت امطار كثيرة ومات قوم كثير من الخوف والرعب وكانوا يقولون ان زربس¹ الصنم افتقد الانسان الذي قتل في هذا اليوم فاجتمع الاخوة المؤمنون واخذوا جسد القديس ماري مرقس من الرماد ولم يتغير فيه شيء ومضوا به الى البيعة التي كانوا يقدسون فيها وكفنوه وصلوا عليه كما جرت العادة وحفروا له موضعاً ودفنوا جسده فيه ليتمموا تذكاره في كل وقت بفرح وابتهاال

1. Mss. زوس.

and said to him : « Hail Mark, the evangelist and chosen one! » So the saint said to him : « I thank thee, O my Saviour Jesus Christ, because thou hast made me worthy to suffer for thy holy name ». And the Lord and Saviour gave him his salutation, and disappeared from him.

And when he awoke, and morning had come, the multitude assembled, and brought the saint out of the prison, and put a rope again round his neck, and said : « Drag the serpent through the cattle-shed! » And they drew the saint along the ground, while he gave thanks to the Lord Christ, and glorified him, saying : « I render my spirit into thy hands, O my God! » After saying these words, the saint gave up the ghost.

Then the ministers of the unclean idols collected much wood in a place called *Angelion*¹, that they might burn the body of the saint there. But by the command of God there was a thick mist and a strong wind, so that the earth trembled; and much rain fell, and many of the people died of fear and terror; and they said : « Verily, Serapis, the idol, has come to seek the man who has been killed this day ».

Then the faithful brethren assembled, and took the body of the holy Saint Mark from the ashes; and nothing in it had been changed. And they carried it to the church in which they used to celebrate the Liturgy; and they enshrouded it, and prayed over it according to the established rites. And they dug a place for him, and buried his body there; that they might preserve

1. Το Ἀγγελίων.

وبركة لاجل النعمة التي دفعها لهم السيد المسيح على يديه في مدينة الاسكندرية وجعلوه
في الشرق من البعة في اليوم الذي تمت فيه شهادته وهو¹ اول من استشهد من الجليليين
على اسم السيد يسوع المسيح بالاسكندرية في آخر يوم من برمودة المصريين² وهو
ثمانية من قننطر مايس من شهور الروم وهو اربعة وعشرون يوماً من نيسان من
شهور العبرانيين ونحن ايضا بنو الارثوذكسين نصعد المجد والتقديس والترتيل لسيدنا
ومخلصنا يسوع المسيح الذي له ينبغي المجد والكرامة والسجود والاب والروح القدس
المحيى المساوى الآن وكل اوان

بركة صلاته وشفاعته تكون معنا الى ابد. 1. E. om. to end: add. بالاسكندرية. 2. E. om. to end: add. الابدين امين.

his memory at all times with joy and supplication, and benediction, on account
of the grace which the Lord Christ gave them by his means in the city of
Alexandria. And they placed him in the eastern part of the church, on the
day on which his martyrdom was accomplished (he being the first of the
Galileans to be martyred for the name of the Lord Jesus Christ in Alexandria),
namely the last day of Barmudah according to the reckoning of the Egyp-
tians, which is equivalent to the 8th day before the kalends of May among
the months of the Romans, and the 24th of Nisan among the months of the
Hebrews.

And we also, the sons of the orthodox, offer glory and sanctification
and praise to our Lord and Saviour Jesus Christ, to whom is due laud and
honour and worship, with the Father and the Holy Ghost, the Giver of Life
and Consubstantial one, now and for ever.

بطركا
وتتبع

بطركا
وثبت

W
Ami
and
them
rest
princ

T
man
Mark
elast

U

وبركة لا
في الشرق
على اسم
ثمانية مر
شهور ال
ومخلصنا
المحيي ال
بركة علا

account
e city of
, on the
at of the
andria),
e Egyp-
among
as of the
tification
aud and
r of Life

* السيرة الثالثة من سير البيعة *

* P. 21

انيانوس البطررك وهو الثاني من العدد

فلما توفي الانجيلي مرقس رسول السيد يسوع المسيح جلس بعده انيانوس بطرركا
وكثرت الاخوة المؤمنون بالمسيح ووسمهم كهنة وخداما واقام اثنين وعشرين سنة وتيسح
في العشرين من هاتور السنة الثانية من ملك دوماتيوس ملك رومية

مليانوس البطررك وهو الثالث من العدد

فاجتمع الشعب الارثوذكسي وتشاوروا واخذوا انشاء اسم مليانوس وقسموه بطرركا
على كرسى ماري مرقس الانجيلي عوض انيانوس وكان هذا مليانوس ذا عفاف وثبت

* CHAPTER III *

* P. 21

ANNIANUS, THE SECOND PATRIARCH¹. A. D. 62-85.

When the evangelist Mark, the apostle of the Lord Christ, died, Annianus was enthroned as patriarch after him. In his time the brethren and believers in Christ increased in numbers, and he ordained some of them priests and deacons. He continued twenty-two years, and went to his rest on the 20th. of Hatur, in the second year of the reign of Domitian, prince of Rome.

AVILIUS, THE THIRD PATRIARCH². A. D. 85-98.

Then the orthodox people assembled and consulted together and took a man named Avilius, and elected him patriarch on the episcopal throne of Mark the evangelist, in the room of Annianus. This Avilius was a man of chaste life; and he confirmed the people in the knowledge of Christ. In

1. Eus., *H. E.*, II. 25. — 2. *Ibid.*, III. 15. 21.

الشعب على معرفة¹ المسيح وكثر شعب الارثوذكسيين بمصر والخمس مدن وافريقية واقام اثنتي عشرة سنة على الكرسي وكانت البيعة في ايامه تحت سلامة وتيسر في اول يوم من توت في خامس عشر سنة من ملك الملك المقدم ذكره فسمع الكهنة والاساقفة الذين كانوا من قبله في البلاد بأن البطرك قد تيسر فحزنوا واجتمعوا الى مدينة الاسكندرية وتشاوروا مع الشعب الارثوذكسي الذين فيها وطرحوا القرعة لكي يعرفوا من يستحق يجلس على كرسي القديس مرقس الانجيلي تلميذ السيد المسيح بعد هذا الاب مليانوس فاتفق رأيهم بتأييد السيد المسيح ربنا على رجل مختار خائف من الله اسمه كردنوس

كردنوس البطرك وهو الرابع من العدد

فاخذوه واوسموه على كرسي الاسكندرية وكان عفيفاً متضعاً معفياً في ايامه كلها واقام احدى عشرة سنة في رئاسته وتيسر في الحادي والعشرين يوماً من بوونة في تسع سنين من ملك ادرينانوس² الملك

1. B مله E. — 2. Mss. ادمونيوس. الايمان بالمسيح E مله B.

his time the orthodox people increased in numbers, in Egypt and Pentapolis and the province of Africa. He remained twelve years in the see; and the Church was in peace in his days. He went to his rest on the 1st. of Tut, in the 15th year of the reign of the above-named prince. When the priests, and the bishops, his suffragans in the land, heard that the patriarch was dead, they mourned for him. Then they assembled at Alexandria, and took counsel together with the orthodox laity of that city, and cast lots, that they might know who was worthy to sit upon the throne of Saint Mark, the evangelist and disciple of the Lord Christ; in succession to the Father Avilius; and their choice fell with one consent, by the inspiration of the Lord Christ, our Master, upon an elect man, who feared God, and whose name was Cerdo.

CERDO¹, THE FOURTH PATRIARCH. A. D. 98-109.

So they took Cerdo, and appointed him to the see of Alexandria. He was chaste, humble and innocent throughout his life. He held his office for eleven years, and went to his rest on the 21st. day of Baunah, in the ninth year of the reign of Trajan the prince.

1. Eus., *II. E.*, III, 21.

ابريموس البطرك وهو الخامس من العدد

وبعد هذا كان في شعب المسيح الارثوذكسى انسان اسمه ابريموس¹ وكان عفيفاً كالملائكة ويقبل افعالاً حسنة بنسك فتشاوروا عليه واخذوه واوسموه على الكرسي الانجيلي بطرركاً فاقام اثنتى عشرة سنة وكانت السلامة في البيعة في ايامه وتنيح في الثالث من مسرى في خامس سنة من ملك ادرينانوس الملك²

يسطس البطرك وهو السادس في العدد

وبعد هذا اجتمع الشعب ووقع اختيارهم على انسان فاضل حكيم منهم اسمه يوستس فوسموه بطرركاً واقام احدى عشرة سنة³ وتنيح في الثاني عشر من بووته في سادس عشر سنة من ملك ادرينانوس ودفن مع ابائه

في هدو وسلامة لا يبل من. — 3. E add. — 2. BE add. مع ابائه. — 1. ابريموس ADEF. الوعظ والتعليم.

PRIMUS¹, THE FIFTH PATRIARCH. A. D. 109-122.

After this there was among the orthodox people of Christ a man named Primus, who was chaste as the angels, and piously performed many good works. So they took counsel with regard to this man, and chose him, and appointed him to the evangelical see, as patriarch. He remained in possession of it twelve years, and there was peace in the Church in his days. He went to his rest on the 3rd. of Misri, in the fifth year of the reign of Hadrian the prince.

JUSTUS², THE SIXTH PATRIARCH. A. D. 122-130.

After this the people assembled, and their choice fell upon an excellent and wise man among them, whose name was Justus, and they appointed him patriarch. He continued for eleven years, and went to his rest on the 12th. of Baunah, in the sixteenth year of the reign of Hadrian, and was buried with his fathers.

1. Eus., II. E., IV, 1, 4. — 2. Ibid., IV, 4, 5.

اومانيوس البطرك وهو السابع من عدد الآباء

وبعد ذلك¹ وسموا اومانيوس بطركاً على كرسى الاسكندرية فاقام ثلاث عشرة سنة
يرضى الله والشعب وتتيح في العاشر من بابة في السنة السادسة لانطونيس الملك

مرقيانوس البطرك وهو الثامن من عدد الآباء

فلما مضى البطرك المذكور اجتمع الشعب واخذوا انساناً محباً لله اسمه مرقيانوس
واوسموه بطركاً واجلسوه على كرسى البشير ماري مرقس واقام تسع سنين وشهوراً
بسيرة عجيبة وتتيح في اليوم السادس* من طوبة في السنة الخامسة عشرة لانطونيس الملك * P. 22

كلاديانوس² البطرك وهو التاسع من عدد الآباء

وكان في تلك الايام في الشعب انسان محب لله اسمه كلاديانوس فاجتمع الشعب والاساقفة

اجتمع الشعب ووقع اختيارهم على انسان عالم فاضل متصفاً غنياً اسمه اومانيوس.
1. E add. 2. ADEF كلاديانوس. واوسموه.

EUMENES¹, THE SEVENTH PATRIARCH. A. D. 130-142.

And after that they appointed Eumenes patriarch in the see of Alexandria; and he remained for thirteen years, and was acceptable to God and to the Church. He went to his rest on the 10th. of Babah, in the sixth year of Antoninus, the prince.

MARK² II, THE EIGHTH PATRIARCH. A. D. 143-154.

So when the aforesaid patriarch departed, the people assembled and took a man who loved God, and whose name was Mark, and appointed him patriarch, and set him upon the throne of the evangelist Saint Mark. He occupied it for nine years and some months, living an admirable life, and
* P. 22 went to his rest on the 6th * of Tubah, in the fifteenth year of Antoninus, the prince.

CELADION³, THE NINTH PATRIARCH. A. D. 157-167.

There was in those days among the people a man who loved God, and whose name was Celadion. So the orthodox laity assembled, together

1. Eus., II. E., IV, 5. 11. — 2. Ibid., IV, 11. — 3. Ibid., IV, 11, 19.

الذين كانوا في الاسكندرية في تلك الايام واخذوه ووسموه بطركا على الكرسي الانجيلي وكان محبوبا من جميع الشعب واقام اربع عشرة سنة من ملك اورالياس و الارقياس ولدى الملوك وتيسح¹ في التاسع من ايب وكفن ودفن مع ابائه البطاركة المقدم ذكرهم

اغريينوس² البطرك وهو العاشر من العدد

ثم ان الشعب اجتمعوا ايضا باتفاق وجعلوا ايديهم على انسان من الشعب خائف من الله اسمه اغريينوس ووسموه بطركا واجلسوه على الكرسي الانجيلي واقام اثنتي عشرة سنة وتيسح في الخامس من امشير في السنة التاسعة عشرة من ملك الملوك المذكورين

يوليانوس البطرك وهو الحادي عشر من العدد

كان انسان قس حكيم قد درس كتب الله اسمه يوليانوس سالكا في طريق العفاف والتدين والهدوء فاجتمع جماعة اساقفة من السودس والشعب الارثوذكسي بمدينة الاسكندرية

1. ABCD om. -- وتيسح. 2. Mss. اغريينوا.

with the bishops who were at Alexandria in those days, and took Celadion, and appointed him patriarch, and placed him upon the evangelical throne. He was beloved by all the people. He remained fourteen years, and died in the reign of Aurelius and Verus, the two sons of the princes, on the 9th. of Abib. He was enshrouded, and buried with his fathers, the patriarchs, whose names have been mentioned above.

AGRIPPINUS¹, THE TENTH PATRIARCH. A. D. 167-180.

Then the people assembled again with one consent, and laid their hands upon a man of the congregation who feared God, and whose name was Agrippinus; and they appointed him patriarch, and set him upon the evangelical throne. He sat for twelve years, and died on the 5th. of Amshir, in the nineteenth year of the reign of the princes already named.

JULIAN², THE ELEVENTH PATRIARCH. A. D. 180-189.

There was a man who was a wise priest, and had studied the books of God, and his name was Julian; and he walked in the path of chastity and religion and tranquillity. So a body of bishops of the synod assembled, together with the orthodox laity, in the city of Alexandria, and searched

1. Eus., *H. E.*, IV. 19; v. 9 — 2. *Ibid.*, V, 9. 22.

وبحثوا عن جميع الشعب فلم يجدوا مثل هذا القس فجعلوا ايديهم عليه واوسموه بطركا فوضع ميامر ومقالات للتدسين واقام عشر سنين ومن بعد هذا البطرك لم يقم انتقب الاسكندرية فيها بل صار يخرج سرًا ويوسم كهنة في كل مكان كما رى مرقس الانجيلي وتتيح المذكور في اليوم الثامن من برمهات وقيل¹ في ثاني عشر بابة في السنة الخامسة من ملك سوريانوس الملك

ديمترىوس البطرك وهو من العدد الثاني عشر

وهي السيرة الرابعة من سير البيعة

وعند وفاة يوليانوس البطرك جاء اليه ملاك الرب في منامه ليلة وفاته وقال له الذي يدخل لك في غد بعقود غيب هو البطرك بعدك فلما اصبح جاء اليه رجل فلاح متزوج لا يقرأ ولا يكتب اسمه ديمترىوس وكان قد خرج يقلم كرمه فوجد فيه عقود غيب في

1. ABCDF om. to بابة.

among the whole people, but could find none like this priest. So they laid their hands upon him, and appointed him patriarch. He composed homilies and sermons on the saints; and he continued in the see ten years. After this patriarch, the bishop of Alexandria did not remain always in that city, but issued thence secretly, and ordained priests in every place, as Saint Mark, the evangelist, had done. Julian went to his rest on the 8th. of Barmahat, or on the 12th. of Babah, as some say, in the fifth year of the reign of Severus the prince.

CHAPTER IV

DEMETRIUS¹, THE TWELFTH PATRIARCH. A. D. 189-231.

When the patriarch Julian was dying, an angel of the Lord came to him in a dream, on the night before his death, and said to him : « The man who shall visit thee to-morrow with a bunch of grapes shall be patriarch after thee. » Accordingly, when it was morning, a peasant came to him, who was married, and could neither read nor write; and his name was Demetrius. This man had gone out to prune his vineyard, and found

1. Eus., *H. E.*, V. 22; VI. 2, 3, 8, 19, 26. Cf. *Acta SS.* Oct. 9.

غير زمان العنب فجاء به الى البطرك فقال يوليانوس البطرك للشعب الذين¹ كانوا حاضرين عنده هذا بطرككم كما قال لى ملائكة الرب البارحة فأخذوه قهراً وقيدوه بقيد حديد وتبيح يوليانوس فى ذلك اليوم فكرزوا ديمتريوس بطركاً وحلت عليه النعمة الالهية وكان يشبه يوسف بن يعقوب لانه كان متزوجاً وكان افضل من يوسف لانه كان تزوج ولم يعرف امراته واذا قال قائل كيف* يجوز ان يكون بطرك متزوجاً نقول لهم قد قال التلاميذ فى قوانينهم ان الاسقف اذا كان متزوجاً بامرأة واحدة فلا يمنع من ذلك لان الزوجة المؤمنة طاهرة وفراشها طاهر ولا ذنب عليه والبطرك فهو اسقف مدينة الاسكندرية وله الرئاسة على اساقفة اعمالها لاجل انه خليفة مارى مرقس الرسول الى اقليم مصر جميعه والخمس مدن والنوبة والحبشة كل هذه الاماكن كانت قد خرجت فى قسم الاب مرقس الرسول البشير فيها بشرى الانجيل ولهذا وجب ان يكون حكم اسقف الاسكندرية على جميعها وكان الشعب يخت هذا البطرك ويقولون انه الثانى عشر من مرقس البشير وكلهم غير متزوجين الا هذا وكانوا يحسرون عليه وكان له موهبة من الله وذلك انه كان اذا كمل

الذين حاضرين D الذى حاضره BF الذى حاضرين A. 1.

there a bunch of grapes, although it was not the season of grapes; so he brought it to the patriarch. And the patriarch Julian said to the bystanders: « This man shall be your patriarch; for so the angel of the Lord last night declared to me. » So they took him by force, and bound him with iron fetters. And Julian died on that very day; and Demetrius was consecrated patriarch.

And the grace of God descended upon this man, and he was like Joseph, the son of Jacob; yea, and more excellent than Joseph, for though Demetrius was married, he knew not his wife. And if any should say: « How* is it* P. 23 lawful that a patriarch should be married? » we reply that the apostles declare, in their canons, that if a bishop be wedded to one wife, that shall not be forbiddeu him; for the believing wife is pure, and her bed undefiled, and no sin can be laid to his charge on that account. And the patriarch is but bishop of Alexandria, with a right of primacy over the bishops of the different provinces subject to that city; for he is the successor of Saint Mark, the apostle and evangelist, who had jurisdiction over all Egypt and Pentapolis and Ethiopia and Nubia, through his preaching the gospel in those parts; and therefore the bishop of Alexandria also of necessity has jurisdiction over those countries. But the people were unjust towards this patriarch, Demetrius, saying that he was the twelfth of the patriarchs, counting from Mark, the evangelist, and that all of them were unmarried except Demetrius; and

القدس ومن قبل ان يقرب احداً من الشعب ينظر السيد المسيح يدفع القربان يده فاذا تقدم انسان لا يستحق ان يتناول السرائر اظهر له السيد المسيح ذنبه ولا يقربه فيعرفه¹ سبب فعله ويعترف بخطيئته ويؤنبه عليها ويقول له تتج عن خطيئتك التي تفعلها وحينئذ تأتي لتأخذ السرائر المقدسة واقام على هذا مدة طويلة حتى ان المؤمنين كانوا بالاسكندرية لا يخطأون خوفاً من هذا البطريرك لئلا يفضحهم وكان كل واحد من المؤمنين يقول لصديقه او قريبه اياك ان تخطأ لئلا يفضحك البطريرك قدام الشعب وكان بعض الناس يقول هذا رجل متزوج فكيف يوبخنا وقد² وصم هذا الكرسي لانه ما كان يجلس عليه الى اليوم الا بتول وبعض الناس كان يقول ما هذا شيء ينقصه لان التزويج طاهر تقي قدام الله فاراد الله ان يظهر فضائله حتى يتمجد ولا يدع هذا السر العظيم مخفياً كما قال في انجيله المقدس من فيه الطاهر لا تستطيع مدينة تخفى وهي على جبل فاطهر لهذا البطريرك فضائله ليزداد شعبه به صلاحاً وذلك انه اتاه في بعض الليالي ملاك الرب وقال له يا

1. ABDE om. to فعله. — 2. E om. to قدام الله.

they bewailed his fall. He had a gift from God, which was that when he had finished the liturgy, before he communicated any one of the people, he beheld the Lord Christ, giving the Eucharist by his hand; and when a person came up who was unworthy to receive the Mysteries, the Lord Christ revealed to him that man's sin, so that he would not communicate him. Then he told that man the reason, so that he confessed his offence. And Demetrius reproved him, and said : « Turn away from thy sin which thou dost commit, and then come again to receive the Holy Mysteries. » When this practice had continued a long time, the faithful of Alexandria left off sinning for fear of the patriarch, lest he should put them to open shame; and each one said to his friend or his kinsman : « Beware lest thou sin, lest the patriarch denounce thee in the presence of the congregation. » But some of the people said : « This is a married man. How then can he reprove us, seeing that he has dishonoured this see? For none has sat therein to this day who was not unwedded. » Again others said : « His marriage does not lessen his merits, for marriage is pure and undefiled before God. » But it was God's will to make his virtues manifest, that he might be glorified, and might not leave this great secret unknown. As he said in his holy gospel, by his pure mouth : « A city when it is set on a hill cannot be hidden, » so God made the merits of this patriarch manifest, that his people might increase in virtue thereby. Accordingly, on a certain night, an angel of the Lord came to Demetrius, and said to him : « Demetrius, seek not thine own sal-

يح يذل
ت تريد
منى يا
تخاص
يا سيدى
انك لم
ولا تدع
لا يطيع
هم هذا
لذى لا
البطرك
عوا عند

vation
that th
trius s
me to
be sho
to me,
to sav
own s
thee.
Teach
« Thi
never
But D
thou s
« Kno
morrow
the pe
thy wi
sed is
the an
So
ted th
people

ديمثريوس لا تطلب خلاصك وتدع قرييك واذكر ما قاله الانجيل ان الراعى الصالح يبذل نفسه عن خرفانه فقال ديمثريوس للملاك يا سيدي عرفنى ما تأمرنى به فان كنت تريد ترسلنى للشهادة فانا مستعد ان يسفك دمي على اسم المسيح فقال له الملاك اسمع منى يا ديمثريوس واعلم ان السيد المسيح انما تجسد ليخلص شعبه وما يجب لك الآن ان تخاص نفسك فقط وتدع هذا الشعب يشك فيك قال ديمثريوس وما خطيئتي الى الشعب يا سيدي عرفنى لكى اتوب عنها فقال له الملاك هذا السر الذى بينك وبين زوجتك وانك لم تقربها قط اظهره للشعب قال ديمثريوس للملاك انا اطلب اليك ان اموت قدامك ولا تدع احداً من الناس يعرف هذا قال له الملاك يجب ان تعرف ان الكتاب يقول من لا يطيع الله فهو هالك فاذا اصبحت بالغداة* بعد فراغ القداس اجمع الكهنة والشعب وعرفهم هذا السر الذى بينك وبين زوجتك فلما سمع البطرك هذا تعجب وقال مبارك الرب الذى لا يرفض المتوكلين عليه ثم غاب الملاك عنه فلما كان بالغداة يوم عيد العنصرة قدس البطرك وامر رئيس الشماسة ان يعلم الكهنة والشعب ان لا يخرجوا من البيعة بل يجتمعوا عند

vation by neglecting thy neighbour; but remember what the gospel says, that the good shepherd lays down his life for his sheep ». Then Demetrius said to the angel : « O my Lord, teach me what thou commandest me to do. If thou wilt send me to martyrdom, I am ready to let my blood be shed for the name of Christ. » Then the angel said to him : « Listen to me, Demetrius, and I will tell thee. The Lord Christ was incarnate only to save his people; and it is not right that thou shouldst now save thine own soul, and allow this people to be filled with scruples on account of thee. » So Demetrius answered : « What is my sin against the people? Teach me, my Lord, that I may repent of it. » Then the angel said : « This secret which is between thee and thy wife; namely, that thou hast never approached her. Now therefore make this known to the people. » But Demetrius said : « I pray thee that I may die before thee rather than that thou shouldst reveal this secret to any man! » Then the angel answered : « Know that the scripture says : He that is disobedient shall perish. Tomorrow, therefore, * after the end of the liturgy, assemble the priests and the people, and make known to them this secret which is between thee and thy wife. » When the patriarch heard this, he marvelled, and said : « Blessed is the Lord, who does not abandon those that trust in him. » Then the angel departed from him.

So on the morrow, which was the feast of Pentecost, the patriarch celebrated the liturgy, and bade the archdeacon give directions to the clergy and the people that not one of them should leave the church, but that they should

الكرسى فقال الارشى دياقن للجمع ان البطرك يقول لجميعكم انى اريد مخاطبتكم فلا يخرج احد منكم حتى يسمع ما اقوله فلما جلسوا امر ان يجمع الاخوة حظاً كثيراً ففعلوا ذلك وهم متعجبون قائلون ماذا يصنع البطرك فقال لهم قوموا نصلى فصلوا وجلسوا فقال لهم انا اطلب من محبتكم ان تحضر عندكم زوجتى تاخذ بركتكم فعبجوا وقالوا فى قلوبهم ايش هذا الفعل ثم قالوا له كلما تأمرنا به يكون فامر البطرك احد عبيده وقال له ادع زوجتى عبدة القديسين لتاخذ بركتهم فجاءت الامراة القديسة ووقفت فى وسط الاخوة وقام زوجها البطرك بحيث يشاهدونه جميعهم ووقف على جمر النار وهى تقعد وفرش بلاريته واخذ يده جمرًا من النار جعلها فيها فشخص جميعهم من كثرة الجمر التى فى البلارية ولم تحترق ثم قال لزوجته افرشى بلىنك الصوف الذى عليك فقرشته واقلب الاب البطرك تلك الجمر فيه وهى قائمة ورفع فى النار بخوراً وامرها ان تبخر جميعهم ففعلت كذلك هذا كله ولم يحترق البلىن فقال البطرك ثانى دفعة قوموا نصلى وكانت الجمر تقعد فى

gather together round the patriarchal throne. The archdeacon, therefore, proclaimed to the congregation : « The patriarch's wish is to speak to you all. Let none of you, therefore, depart without hearing what he shall say. » When they had sat down, the patriarch bid the brethren collect much fuel; and they did so, marvelling thereat and saying : « What is this that the patriarch will do? » Then he said to them : « Rise and let us pray! » So they prayed, and afterwards sat down. And he said to them : « I beg you out of your love for me, to allow my wife to be present before you, that she may receive of your blessing. » Then they marvelled, and thought in their hearts : « What is this that he does? » And they all said : « Whatever thou biddest us do shall be done. » Then the patriarch commanded one of his servants, saying : « Call my wife, the handmaid of the saints, that she may receive their blessing. » So the holy woman entered, and stood in the midst of the congregation. And her husband, the patriarch, arose, where they could all behold him, and stood by the blazing logs, which had already been lighted, and spread out his cloak, and took burning embers from the fire with his hand and put them in his cloak; and all the spectators were astonished at the quantity of burning fuel in his garment, and yet it was not burned. Then he said to his wife : « Spread out thy woollen pallium which thou hast upon thee. » So she spread it out; and the patriarch transferred the embers to it while she stood there; and he put incense on the fire, and commanded her to incense all the congregation; and she did so, and yet her pallium was not burned. Then the patriarch said again : « Let us pray »; while the embers were blazing in his wife's pallium, which yet was not burned.

عظيم اذا صير
يحترق هذا
ختصر الكلام
فقالوا للبطرك
لان جميعكم
وستون سنة
طفلة فدخل
بيت معها فى
ى يزوجونى
س كما تعمل
اختك فقلت
أ ولا يكون
فى * اورشليم

You have
himself an
those that
saint, nor
tinguished
subject, and
the clergy
to explain t
you, to wha
My age is n
sin. Her p
her to me,
of my uncl
together.
order that
inherit the
their childre
to me : « F
I said to he
in this chan
further con
thus in puri

وسط بلين الامرأة ولم يحترق منه شيء سمعتم الآن يا احباءى هذا العجب العظيم اذا صير
 الانسان نفسه خصياً باختياره فهو اجل من الذى يولد خصياً ولاجل هذا لم يحترق هذا
 القديس ولا شيء من لباسه ولباس زوجته لانه اطفأ لهيب الشهوة والآن فلنختصر الكلام
 فى هذا ونعود الى السيرة ونمجد الله الى الابد فنقول ان الكهنة لما صلوا قالوا للبطرك
 نطلب من قدسك ان تعرفنا هذا السر العجيب قال لهم البطرك لسمع الآن جميعكم
 ما اقوله اعلموا انى ما فعلت هذا اطلب مجد الناس انا عمرى اليوم ثلث وستون سنة
 وزوجتى الآن التى هى قدامكم هى ابنة عمى ومات ابوها وامها وتركوها طفلة فدخل
 بها والدى على ولم يكن له ولد غيرى ولم يكن لعمى ولد غيرها فتربت معها فى
 بيت ابى وكنا فى مكان واحد فلما صار لها خمس عشرة سنة اراد ابى وامى يزوجونى
 اياها وكان غرضهم فى ذلك ان لا يضيع مالهم للغريب بل نرثه فعملوا العرس كما تعمل
 الناس لاولادهم ودخلت عليها فلما اخلونا قالت لى كيف دفعونى لك وانا اختك فقلت
 لها اسمعى منى ما اقوله يجب ان نكون فى هذا المكان ولا نفترق ابداً ولا يكون
 * بيننا شيء حتى¹ يفرق الموت بيتنا واذا بقينا هاهنا بطهارة فنحن نجتمع فى * اورشليم

You have now heard, my friends, this great wonder. This man had made himself an eunuch of his own free will, so that he was more glorious than those that are born eunuchs; and therefore the fire had no effect upon this saint, nor upon his garments, nor upon those of his wife, because he had extinguished the flames of lust. But now let us abridge our discourse upon this subject, and return to the history, glorifying God for ever and ever. So when the clergy had prayed, they said to the patriarch: « We beg of thy Holiness to explain to us this wonderful mystery. » And he replied: « Attend, all of you, to what I say. Know that I have not done this seeking glory from men. My age is now sixty-three years. My wife who stands before you is my cousin. Her parents died and left her when she was a child. My father brought her to me, for he had no other child than me, and she was the only child of my uncle. So I grew up with her in my father's house, and we dwelt together. When she was fifteen, my parents resolved to marry me to her, in order that their possessions might not pass to a stranger, but that we might inherit them. So the wedding was performed, as men do such things for their children; and I went in to her. And when they had left us alone, she said to me: « How could they give me to thee, seeing that I am thy sister? » So I said to her: « Listen to what I say. We must of necessity remain together in this chamber without being separated all our lives, but there must be no further connexion between us, until death shall part us; and, if we remain thus in purity, we shall meet in * the heavenly Jerusalem, and enjoy one ano- * P. 25

السمانية ويشبع بعضنا مع بعض في النعيم الدائم فلما سمعت منى هذا قبلته وبقى جدها طاهراً ولم يرجع ابواى يعلمان ما بيننا وكانوا المدعيون في العرس طلبوا ما جرت به العادة من حال الزيجة كما تعلمون من افعال الناس البطالة فقالت لهم امى هؤلاء صبيان والايام قدامهم طويلة وبقينا على ما نحن عليه فلما ماتا ابواى وابواها بقينا جميعاً ايتاماً ولى منذ تزوجتها ثمان واربعون سنة ونحن تام على سرير واحد وفرش واحد وغطاء واحد علينا جميعنا والرب الذى يعلم ويدين الاحياء والاموات هو العارف بخفايا القلوب وهو يعلم اتى ما علمت قط انها امرأة ولا علمت هى ايضاً انى رجل بل بعضنا ينظر وجه بعض فقط ومركد واحد يجمعنا ومضجع هذا العالم ما عرفناه قط بالجملة واذا نمنا جميعاً ننظر شخصاً كالنسر يأتى طائرًا يحط على مرقدنا فيما بينى وبينها فيجعل جناحه الايمن على وجناحه الايسر عليها الى الصباح يروح ونحن ننظره حتى يغيب ولا ننظروا ايها الاخوة والشعب المحب لله اتى اظهرت لكم هذه الاسرار طلباً لمجد هذا العالم الفانى ولا اعلمتكم به بارادتي بل هو امر الرب امرنى به الذى يريد الخير لجميع الناس وهو

1. AB لثلا.

ther's company in eternal bliss. » And when she heard this, she accepted my proposal; and her body remained inviolate. But my parents knew nothing of our compact. Then the wedding-guests demanded the customary proof of the consummation of the marriage, as you know is done by foolish men; but my mother said to them : « These two are young, and the days before them are many. » Thus we kept our purity; and when my parents as well as her parents were dead, we remained orphans together. It is now forty-eight years since I married my wife, and we sleep on one bed and one mattress and beneath one coverlet; and the Lord, who knows and judges the living and the dead, and understands the secrets of all hearts, knows that I have never learnt that she is a woman, nor has she learnt that I am a man; but we see one another's face and no more. We sleep together, but the embraces of this world are unknown to us. And when we fall asleep, we see a form with eagle's wings, which comes flying and alights upon our bed between her and me, and stretches its right wing over me, and its left wing over her, until the morning, when it departs; and we behold it until it goes. Do not think, my brethren and ye people who love God, that I have disclosed this secret to you to gain the glory of this world which passes away, nor that I have told you this of my own will; but it is the command of the Lord, who bade me do it, for he desires the good of all men, and he is Christ our Saviour. »

وقالوا
رئيسا
فوا الى
ايها
الجميلة
لون انا
رف الا
للافكار
الجميلة
وة ولم
ن ولى
بالفكر

1. A
ل بتوليت

W
their
excell
us in
besoug
blessin
praisin
Ha
father
the tri
adulter
ten to
face of
O that
How e
and ho
wonder
The a
strike
other
vil. A

المسيح المخلص فلما قال لهم هذا القول سجدوا كلهم على وجوههم على الارض وقالوا حقاً يا ابانا انك افضل من كثير من اهل الصلاح وقد رحمتنا الرب لما جعلك رئيساً علينا وشكروه وسألوه ان يصفح عن ظنونهم فيه فبارك عليهم ودعا لهم فانصرفوا الى منازلهم يسبحون الله وبعد هذا امر الامراة ان تمضي الى بيتها فهل سمعتم ايها السامعون بمثل هذه العجائب واقام هذا الاب الجليل القديس مع هذه الامراة الجميلة² الحسنة طول هذه المدة وصبر فاين هم المتزوجون الآن الذين يزنون ايضاً ويقولون انا نصارى يأتون الآن ويسمعون الاب دمترىوس البطريك الذى يقول اتى لم اعرف الا وجه زوجتى فقط فيخزوا ويفتضحوا يا لهذا الاب المجاهد القديس المقاتل للافكار الجسدانية يا لهذا العجب كيف لم يضطرب قلبه وهو ينظر هذه الامراة الحسنة الجميلة وكيف لم تحرك جسمه نعومة جسمها ما اعجب كلامك ايها القديس فى الخلوة ولم يرمك صاحب النشاب الذى يرمى جميع الناس اعنى الشيطان قال انا انسان ولى جسد مثل جميع الناس ولكنى اعلمكم الجواب كنت اذا اضطرب على قلبى بالفكر

1. ABE هذه العجائب من. فيل تعجبتم من. — 2. E om. to وامانته المستقيمة add. فطوباه على عظم جهاده هذا وحفظ بتوليد.

When Demetrius had finished this discourse, the people all fell upon their faces on the earth, saying : « Verily, our father, thou art more excellent than many of the saints; and God has shewn his mercy towards us in making thee head over us. » And they gave thanks to him, and besought him to forgive their evil thoughts of him. Then he gave them his blessing, and prayed for them; and they dispersed to their own homes, praising God. And after this, Demetrius bade his wife depart to her house.

Have you ever heard, you that listen to me, of such wonders? This holy, father dwelt so long with his lovely and virtuous wife, and yet endured the trial. Where now are the men who are married, and yet commit adultery also, while professing to be Christians? Let them come and listen to the Father Demetrius, the patriarch, saying : « I have known the face of my wife and no more », that they may be ashamed and confounded! O that valiant saint, fighting against his bodily desires! O that miracle! How could his heart remain unmoved when he beheld his wife's beauty, and how could his senses remain unexcited before her loveliness! How wonderful was thy discourse, O thou saint, in thy bridal chamber! The archer whose arrows strike all men, namely Satan, was unable to strike thee. Demetrius said : « I am a man and have a body like all other men, but I will teach you how to answer the suggestions of the Devil. When my heart was troubled by evil thoughts, I remembered the

الردى ذكرت العهد الذى قررته مع المسيح وانى اذا فسخته خفت ان ينكرنى فى السموات قدام الاب وملائكته القديسين وايضاً اذا رأيت حسن جسمها ونعمته تذكرت الاجساد التى تصير فى القبور وتن رائحتها الكريهة فامنع نفسى من كلام غريب خوفاً من النار التى لا تطفأ والدود الذى لا ينام فى * الاخرة حيث لا يقدر يكون * P. 26 فيها من يفتح فالا يا احبائى هذا الاب مصطفى من الله فى جهاده وشجاعته اشجع ممن يقتل السباع كما قال بعض المعلمين ليس الشجاع¹ من يقتل الاسد لكن الذى يموت وهو طاهر من مضاجعة الامراة ومن مصاد النساء فطوبى لهذا القديس لانه قد تعالت درجته مثل يوسف لما كان فى بيت المصرية وكانت تخاطبه فى كل وقت تجد السبيل الى خطابه وهذا كان يقاتل افكاره فى كل يوم وليلة وهكذا تم جهاده وحفظ بتوليه واماته المستقيمة واقام ثلث واربعين سنة بطركاً وكان قد جرى هيج بالاسكندرية ونفاه الملك سواريانوس الى موضع يعرف بمدينة موسين وتيح هناك فى اليوم الثانى عشر من برمات واظنه يوم ظهور بتوليه واستشهد فى ايام سوريانوس الملك شهداء كثيرة

1. AB om.

compact I had made with Christ; and if I broke it, I feared that he would reject me in the kingdom of Heaven, before the Father and his holy angels. Moreover, when I saw the beauty and grace of her form, I thought of the corpses lying in their tombs and the foulness of their odour, so to keep myself from strange words, through fear of the fire that is not quenched, and the worm that sleepeth not, in the other world, * where none can open his mouth ». O my friends, this Father was chosen by God, and in his courage and valour was braver than those that slay lions; as one of the doctors says : « The brave man is not he that kills wild beasts, but he that dies pure from the embraces and snares of women ». Blessed is this saint, for his degree is exalted! Like Joseph in the house of the Egyptian woman, when she solicited him on every occasion that she could, so Demetrius fought against his desires every day and night until his battle was finished, and preserved his chastity and his right faith throughout his life.

Demetrius remained patriarch forty-three years. In his time there was a disturbance at Alexandria, and the emperor Severus banished him to a place called the quarter of the Museum; and there he died on the 12th. day of Barmahat, which, I believe, was the day of the manifestation of his virginity.

Now in the reign of the emperor Severus many became martyrs for the love of God. Among them was the father of a man named Origen¹, who

1. Eus.. *H. E.*, VI, 1.

الله وبدأ
به ابعده
ارقلادا
ينا وامها
سابيوس
هم اقرباء
باختياره
وجعلت
عة كثيرة
المسيح
اقليموس

1. Ms.
— . أنون

learned
began t
heard o
his lies,

In th
and Her
the wo
Marcella
who wa
Claudius
kinsmen
was a s
question
ago in a
a crown
tyrdom;
was see
Lord Ch

Now
vernor²,

1. Eus.
persecutio
PATR.

بمجة منهم والد¹ رجل يعرف بيرجانوس قد تعلم العلوم البرانية ورفض كتب الله وبدأ
يطعن عليها فلما علم به الاب دمتريوس ورأى الجمع قد ضل بعضهم الى كذبه ابعد
عن البيعة فاما² الشهداء الذين هم فلوطرخس³ وسرنس فاحرقوهم احياء واما ارقلادا
وارون⁴ فاخذوا رؤوسهما وكذلك سيرنس وارائى الامراة⁵ وبسليتىس وابطوماينا واما
مرقلا فلحقها تعب عظيم وجهاد شديد وانتلاس هو اب الملوك واوسابيوس
ومقاريوس هو خال قلاديانوس ويسطس وتادرس المشرقى هؤلاء الشهداء كلهم اقرباء
بعضهم لبعض وايضاً عذراء اخرى اسمها تكللا وكان بسليتىس من الجند فتقدم باختياره
ولما سأله قال انا نصرانى لاني رأيت منذ ثلثة ايام في منامى امراة ظهرت لى وجعلت
على رأسى اكليلاً من عند يسوع المسيح وكذلك نال اكليل الشهادة وهكذا جماعة كثيرة
استشهدوا وكانت ابطوماينا الامراة تظهر لهم في المنام وتدعوهم الى الامانة بالسيد المسيح
حتى نالوا اكليل الشهادة وجاء الى الاسكندرية وال عوضاً من بنطوس اسمه اقليموس

1. Mss. وكان. — 2. E om. to لفساد مقالته. — 3. Mss. ازيلاس وفلوطرخس. — 4. Mss.
الامراتين. — 5. Mss. انون.

learned the sciences of the heathen, and abandoned the books of God, and began to speak blasphemously of them. So when the Father Demetrius heard of this man, and saw that some of the people had gone astray after his lies, he removed him from the church.

In these days also the martyrs Plutarch¹ and Serenns were burnt alive, and Heraclides and Heron were beheaded. Likewise another Serenus, and the woman Heraïs, and Basilides; and Potamiaena, with her mother Marcella, who suffered many torments and severe agonies; also Anatolius, who was the father of the princes, and Eusebius, and Macarius, uncle of Claudius, and Justus, and Theodore the Eastern; all these martyrs were kinsmen. There was also another virgin named Thecla. Now Basilides was a soldier, and he came forward of his own free will; and when they questioned him, he replied : « I am a Christian because I saw three days ago in a dream a woman who appeared to me, and placed upon my head a crown from Jesus Christ ». Thus Basilides obtained the crown of martyrdom; and so likewise a great number were martyred; for Potamiaena was seen by them in dreams, and encouraged them to have faith in the Lord Christ, so that they received the crown of martyrdom.

Now there had come to Alexandria, in the room of Pantaenus, a new governor², whose name was Clement; and he remained governor until those

1. Eus., *H. E.*, VI, 4, 5. Aquila (ازيلاس) was the prefect of Egypt who carried on the persecution. — 2. τῆς κατ' Ἀλεξάνδρειαν κατηχήσεως κατήγετο. *Ib.*, VI, 6.

وكان والياً الى تلك الايام وضع اقليمس كتاباً من نفسه يطل بها التواريخ ثم ان انساناً يهودياً كاتباً كان اسمه يهودا كان يقرأ في كتاب روبا دانيال النبي في عاشر سنة من ملك سويرس وكان يصف¹ السنين والتواريخ الى زمان الدجال باختياره ويقول قد قرب الوقت من اجل افعال سويرس الملك العدو فلما نظره اورجناناس الذي قطعه الاب ديمتريوس بسبب فعله ما لا يجوز من كتب السحر ورفضه كتب القديسين انه وضع كتب كثيرة عن نفسه فيها تجديد كبير منه ان الاب خلق الابن وان الابن خلق روح القدس ولم يقل ان الاب والابن والروح القدس اله واحد وان الثالوث لا يعجزه شيء بل قوته واحدة وربوبته واحدة * ولاجل سوء اعتقاده رفضته البيعة اذ كان غريباً منها * P. 27 وليس هو من اولادها لفساد مقالته فلما طرد منها وزال طقسه خرج من الاسكندرية ومضى الى فلسطين واحتال² حتى نال درجة الكهنوت وقسم قساً من يد اسقف قيسارية فلسطين ثم عاد الى الاسكندرية واعتقد ان يتم له فيها كهنوت ويفعل³ ما⁴ اراده فلم يقبله

وما ABD. — 4. ABD om. — 3. Mss. وتحيل. — 2. يسوق ADF; يسوف B. 1.

days. And this Clement composed out of his own head books, in which he overthrew the received chronology. Then a Jewish scribe, named Judas¹, who had read in the book of the Visions of Daniel, in the tenth year of the reign of Severus, explained the years and dates mystically up to the epoch of Antichrist, on a system of his own, and declared that the time was at hand, on account of the deeds of Severus, the hostile prince.

And when Origen, whom Demetrius had cut off on account of his composing unlawful books of magic, and leaving the books of the holy writers, saw this, he wrote many treatises containing many blasphemies. Among these was his doctrine that the Father created the Son, and the Son created the Holy Ghost; for he denied that the Father, Son and Holy Ghost are one God, and that the Persons of the Trinity are inferior one to another in nothing, but have the same power and the same might. * So, on account of his wicked creed, the Church abandoned him, because he was strange to her, and was not one of her children, for he taught corrupt doctrines. And when he left the Church and was deposed from his office, he departed from Alexandria, and travelled to Palestine, and there intrigued until he obtained priestly rank, and was ordained priest by the bishop of Caesarea in Palestine². Then Origen returned to Alexandria, believing that he would there be recognized as a priest, and would do just as he desired; but the holy Father Demetrius would not receive him, saying to him : « According to the

1. Eus., *H. E.*, VI, 7. — 2. *Ib.*, VI, 8.

المذبح
القانون
يعرف
هو لا
وملك
احدهم
الانسان
امرهم
فعل
ره من
فوقف

apost
has b
ordain
I will
So O
Orige
men,
to be
No
toninu
strong
was A
cissus
the ch
water
turned
times,
to the
credit.
and in

الاب القديس ديمتريوس وقال له يوجب قانون الاباء الرسل ان لا يفارق كاهن المذبح الذى قسم عليه فامض الى الموضع الذى قسمت فيه قمّاً فاخدم فيه هناك باتضاع كالقانون وانا فما احل قانون البيعة لاجل مجد الناس فبقى مطروداً وكان هذا من قبل ان يعرف الاب البطرك تجديفه وكفره وهذا صار شكاً لجميع الناس لانه صير نفسه معلماً وهو لا يستحق ان يكون تلميذاً واما سويرس الملك فاقام ثمانى عشرة سنة ملكاً ومات وملك بعده انطونينوس ابنه وبعد ذلك ظهر قوم اقوياء بتأييد المسيح بتدبير الله اسم احدهم الاكسندروس وهو المعترف وصار اسقفاً على اورشليم بعد نركيصوص وهذا الانسان نركيصوص كان يصنع عجائب كثيرة فى حياته حتى انه لما عجزت البيعة عن زيت امرهم ان يملأوا القناديل ماء وكانت جمعة البصخة وصلى فصار الماء زيتاً ووقدت¹ القناديل فعل هذا دفوعاً عدة لايامانه باتحاد السيد المسيح وكل احد يشهد له بذلك وعرفنا خبره من الثقات فحسدوه قوم بشرهم وارادوا قتله وكذبوا عليه وحلفوا انه يفعل الرديء فوقف

1. E om. to بقلب واحد.

apostolic canon, a priest must not be removed from the altar to which he has been ordained. Return, therefore, to the place to which thou hast been ordained priest, and serve there in all humility according to the canon; for I will not break the canons of the Church to gain the approval of men ». So Origen remained rejected. This was before the patriarch knew of Origen's blasphemies and misbelief; and the thing became a scandal to all men, because he had made himself a teacher, although he was unworthy to be even a disciple.

Now Severus, the prince, reigned eighteen years, and then died. And Antoninus, his son, reigned after him. After this time lived many who were strong by the help of Christ, through the dispensation of God. One of these was Alexander, the confessor, and bishop of Jerusalem, who succeeded Narcissus¹. This Narcissus performed many miracles in his life time. For, when the church was in need of oil, Narcissus even bade them fill the lamps with water², during the vigil-service of Easter, and prayed; and the water was turned into oil, and the lamps were kindled. Such wonders he did many times, through his faith in the oneness of Christ; and all men bore witness to these miracles; and we have learnt his history from persons worthy of credit. But some men hated him in their wickedness, and wished to kill him, and invented lies concerning him, swearing that he did evil. And one of

1. Eus., *H. E.*, VI. 8. — 2. *Ib.*, VI. 9.

أحدهم يوقد ناراً فأحرقته وأخر نزل كالسا في جوفه ومات وأخر مرض وذاب جسمه وأخر عمى فعلموا الناس كذبهم عليه لما ظهر من قدسه وصير اسقفاً ولم ينله شيء من السوء لانه كان متعبداً حكيماً معترفاً بالسيّد المسيح وكان امره انه هرب من البيعة واوى البرية لان الشعب كان مشتتاً وبعضهم قذفوه بالمحال فلم تصبر العين التي تنظر كل شيء وجازى المخالفين باعتقادهم الرديء وايمانهم الكاذب عليه فالاول منهم مات هو وكل بيته بحريق نار نزل عليهم والآخر لحقه وجع من رأسه الى قدمه بحرقه عظيمة وبدأ الآخر يهرب لعلمه بما صنع وعاجله الله وعمى للوقت واعترف على نفسه عند كل احد بفعله السوء الذي صنعه في القديس الاسقف واكله قلبه وندم وبكى لاجل انه عدم بصره فلما نركيخص الاسقف فانه اختفى في البرية ولم يعرف موضعه الا بعد زمان كثير فاجب الحال لاجل خلو البيع التي كان اسقفاً عليها ممن يدبرها ان يوسموا¹ عوضه انساناً اسمه ديوس فلم يقيم الا مدة يسيرة وتيسح واوسم آخر عوضه يسمى كرمانيون وبعد ذلك

1. Mss. اوسموا.

these wicked men began to kindle a fire, and was burnt thereby; and another's bowels gushed out, so that he died; and another fell sick, and his body was consumed; and another became blind; so that men understood that their words ' against Narcissus were lies, through the proofs that were given of his holiness. Then Narcissus was made bishop; and no evil befell him because he was pious and wise, and confessed the Lord Christ. It came to pass that he fled from the church, and retired into the wilderness, because the people were in disorder, and some of them accused him of intrigue. But the all-seeing eye would not endure this; for God punished those that held an evil and heretical creed and a false faith concerning him; and the first of these men died, with all his household, in a fire from a spark which fell upon them; and another was afflicted with pains from his head to his feet, with a violent fever; and a third tried to flee because of his evil conscience, but God overtook him, and he was struck with sudden blindness, and acknowledged his wicked conduct towards the holy bishop, before all, and was devoured by remorse, and repented, and wept over the loss of his sight. And as for Narcissus, the bishop, he lay hid in the desert, and none knew where he was for many days. But, because the churches over which he was bishop were left without any to govern them, circumstances made it necessary that they should appoint in his stead a man named Dius², who, however, occupied the see for a short time only, and then died. So they ordained in his place another, named Germanion³.

1 Eus., *H. E.*, VI. 9. — 2. *Ib.*, VI. 10. — 3. *Ib.*

ظهر الاب الجليل نركيص كمثل من قام من الاموات وسألوه ان يعود الى كرسيه
 * P. 28 * وفرح به الشعب فرحاً عظيماً وكان قد افرغ نفسه للحكمة والنعمة التي استحقها من الله
 فلم يعد الى الخدمة لكرسيه واما الاكسندرس المقدم ذكره فانه كان في كرسي اخر فرأى
 ملائكة الله في منامه يأمره بمساعدة نركيص هذا ويخدم الله لانه كان قسم اسقفاً في
 قبادوقيا أولاً وجاء الى يروشلیم في ذلك الزمان ليصلي فنظر البيعة المقدسة التي كان
 يشتهي ان يراها وطاف حول المواضع المباركة كلها وعول على الرجوع الى قبادوقيا
 بلدة فمنعوه الاخوة واعلم في المنام وسمعوا باجمعهم صوتاً في البيعة يقول اخرجوا الى
 الباب فاؤل رجل يدخل منه تلقونه اجعلوه اسقفاً ففعلوا ذلك وتلقوا الاكسندرس وتعلقوا
 به فامتنع وقال ما افعل فاصلحوه قهراً بحضور جماعة من الاساقفة ببلد اورشليم وبامرهم
 ويرأى واحد واتفاق واحد وكتب الاكسندروس كنبه التي كان انفذها الى انصنا وذكر
 فيها نركيص وانه معه بامانة واحدة واتفاق واحد في بيعة يروشلیم وكان في كل كنبه
 يقول نركيص يقرأ عليكم السلام الذي هو قبلى في الاسقفية في هذا المكان وهو الآن

After that, the glorious Father Narcissus was found, like one risen from the dead; and they begged him to return to his see; * and the people were greatly * P. 28 rejoiced over him. But he had devoted himself to philosophy, and to the cultivation of the graces which God had granted to him; and therefore he would not return to serve his diocese. Now as for Alexander, who has been mentioned above, he was in possession of another see; but he saw in a dream the angel of God, who bade him go to help Narcissus, and serve God¹, for he had already been consecrated bishop in Cappadocia. So he went to Jerusalem at that time to pray, and saw the holy churches which he had desired to behold, and visited all the holy places. Then he was about to return to Cappadocia his native country; but the brethren prevented him; and he was warned in a dream. For they all heard a voice in the church, saying: « Go forth to the gate, and the first man whom you shall meet entering through it make your bishop. » This they did, and there they found Alexander; and they clung to him. But he refused to be their bishop, saying: « I will not consent. » So they appointed him by force, in the presence of an assembly of the bishops, in the city of Jerusalem, and by their command, with one purpose and one consent. And in the letters which Alexander wrote and sent to Antinoe, he spoke of Narcissus, and said that they had one faith in common, and were in agreement in all things in the church of Jerusalem. And in all Alexander's letters, he said: « Narcissus, who prece-

1. Eus., *H. E.*, VI, 11.

معى ويؤيدنى ويشدنى بصلواته لاقوى على هذه الخدمة وقد اقام مائة وست عشرة سنة على هذه الخدمة وانا اطلب اليكم ان تكونوا معى بقلب واحد ومنهم سرابيون الذى صار بطركاً على انطاكية وتنيح ووسم اسكليباتوس المعترف ايضاً وعلت درجته وكان الاكسندروس قد كاتب اهل انطاكية بسببه وقال هكذا الاكسندرس عبد الله المعترف يسوع المسيح يكاتب البيعة المقدسة بانطاكية بالرب بفرح على يد القس العفيف اكليمنطس يا اخوتى احب ان تقدموا اسكليباتوس فهو مستحق لهذه المنزلة فوسموه وكتب ايضاً اليهم كتاباً يقول فيه ان انساناً يهودياً اسمه مرقيانوس¹ عمل كتباً نسبها الى بطرس رأس التلاميذ وذكر فيها كلاماً كذباً فاحرسوا نفوسكم من هذه الكتب ونحن² نقبل بطرس وباقي التلاميذ كقبولنا امر المسيح لانهم شاهدوه وسمعوا كلامه منه واما هذه الكتب الكاذبة فليس قبلها بل بعدها لان ليس فيها شيء من تعليم ابائنا فلما وصل اليهم القس بالكتب قال لهم اثبتوا على الامانة الصحيحة ولا³ ترجعوا الى الكتاب الباطل الذى نسب

1. ABCEF اريانس D اريانس. — 2. E om. to ابائنا. — 3. E om. to كتبها عن.

ded me in this bishopric, salutes you. He is now with me and he encourages me, and fortifies me by his prayers, that I may be strong in this ministry. He has continued to serve God thus for one hundred and sixteen years'. I pray you to be of one heart and mind. »

Among the holy men of this time was Serapion also, who was patriarch of Antioch; and when he died Asclepiades, the confessor, was appointed, and his degree was exalted. And Alexander wrote to the people of Antioch with regard to Asclepiades, saying thus : « Alexander, the servant of God, and believer in Jesus Christ, addresses the holy church in Antioch, in the Lord, with joy, by the hand of the chaste priest Clement. My brethren, I desire that you promote Asclepiades, who is worthy of that post. » So he was ordained to the see. Serapion also wrote to the people of Antioch a letter², in which he said that a Jew, named Marcian, had written books, which he attributed to Peter, the chief of the apostles, and in which the writer spoke lies. « Beware, therefore, » continued Serapion, « of these writings. We receive Peter and the rest of the disciples, as we receive the commands of Christ, because they saw him and heard his words. But these lying books we do not accept, but reject them, because they contain nothing of the doctrine of our fathers. » Now when the priest arrived at Antioch with the letters, he said to them : « Be confirmed in the true faith, and do not turn aside to the spurious writings attributed to Peter, for they are false and delusive,

1. Eus., *H. E.*, VI, 11. — 2. *Ib.*, VI, 12.

علمنا
مخالف
فاما
لا يقرأ
عن¹
التعليم
تخلف
يحفظ
لليهود
الانبياء
الخلي

1.

and i
in ha
astray
wrote
accou
I thin
No
and v
write
* But
vine c
altho
while
then
elect
Churc
Churc
So
Churc
of the
which
of the

1. I

الى بطرس فهو كذب وضلال وفيه بداية الخلف ولهذا جئت اليكم مسرعاً وقد علمنا بان هذا مرقيانوس اليهودى قد اضل جماعة بكتبه وصاروا مخالفين لان هذا المخالف قد كتب كتباً كثيرة وشرح بعضها في السيرة ولما فيها من الطويل استغنى عى كتبها فاما ديمتريوس بطريرك الاسكندرية القديس فاطهر العلوم والحكمة بعد ان كان امياً لا يقرأ * P. 29 ولا يكتب وكانوا جميع اولاده موبخين منه * فلما رأى انه قد شاخ وكبر فى الفحص عن¹ العلوم والكتب الالهية حتى انه كان يحمل الى البيعة فى محفة وهو لا يفتر من التعليم من الغداة الى الليل والاخوة ماضون وجائئون اليه ليستفيدوا من تعاليمه استخلف ياروكلا وكان رجلاً مختاراً عارفاً بكتب الله معلماً بتعاليم البيعة ومعرفة كلام الله ويحفظ قوانين البيعة فلما رأى اروجانس الذى احرمه ديمتريوس بان البيعة قد ابعده مضى لليهود وفسر لهم كلاماً من الكتب العبرانية على غير جهتها واخفى ما فيها من نبوات الانبياء عن السيد المسيح حتى² انه لما جاء الى ذكر الشجرة التى كان فيها كبش ابراهيم الخليل

ليست لها صحة 2. E om. to above. — 1. Mss. place الالهية عن —

and in them is the beginning of heresy; and for this reason I am come to you in haste, for we have learnt that this Marcian, the Jew, has led multitudes astray by his books, so that they have become heretics. » For this heretic wrote many books, and the history from which we are quoting contains an account of some of them. But because it would make our narrative too long, I think it needless to write down their names.

Now Demetrius, the holy patriarch of Alexandria, displayed much learning and wisdom, although he had formerly been ignorant and unable to read or write; and all his spiritual children were continually admonished by him.

* But when he found that he was growing old in his researches into the di- * P. 29 vine doctrines and scriptures, so that he was carried into the church in a litter, although he did not cease from giving instruction from morning to night, while the brethren went and came that they might profit by his teaching, then he named Heraclas as his deputy and successor. Now Heraclas was an elect man, learned in the scriptures of God¹, teaching the doctrines of the Church and the science of the word of God; and he knew the canons of the Church by heart.

So when Origen, whom Demetrius had excommunicated, saw that the Church had rejected him, he went to the Jews, and expounded for them part of the Hebrew books, in a new fashion; and he concealed the prophecies which they contain of the Lord Christ, so that when he came to the mention of the thicket in which the ram of Abraham, the Friend of God, was caught

1. Eus., *H. E.*, VI, 15.

مربوطاً بقرنيه وفسر الابهاء انها مثال خشبة الصليب اخفى ذكرها وازاله وفسر كتباً كثيرة كذباً ليست لها صحة وصار منه مخالف اخر اسمه ساماخاس ظهر منه شقاق كثير قال¹ ان المسيح مولود من مريم ويوسف وانكر قوة الولادة العجبية وان السيد المسيح المولود بلا تعب هكذا ولد من العذراء بلا تعب هو الاله وهو الانسان بالحقيقة وهو واحد من اثنين وخالف الانجيل الصادق كما شهد متى وما قال في الولادة ولا تقدر ابواب الجحيم ان تقاومها وكان هذا المخالف يظهر انه نصراني ودفعة يقول انه حكيم وقد قرأ كتب الصائفة والمعتزلة ثم صادق ارجاناس واصل جماعة من السوادج وكان في ذلك الزمان انسان فاضل قديس له حكمة الالهية اسمه امونيوس فرد عليهما وظهر كذبهما وما فسراه من الكتب بصد الواجب وكذبهما ثم مضى ارجاناس الى قيسارية فلسطين التي كان صير فيها قيسياً وجاء الى الاسكندرية بكتب غناية فلم يقبله الاب ديمتريوس واتقاه لمعرفته بفعله فمضى الى موضع يعرف بتمى من كوستانكية² وموه على اسقفها وكان اسمه

1. E om. to صادق ارجاناس — 2. B تلبانة كرسى ADEF كرسى تابانة B.

by its horns, which the Fathers interpret as a type of the wood of the Cross, Origen even concealed and abandoned this interpretation. He wrote books full of lies and containing no truth. And there was with Origen another heretic named Symmachus, who was the cause of much dissension. He said that Christ was born of Mary by Joseph¹, and rejected the miracle of the wondrous birth; denying also that Christ, who was born without labour (for so he was born of the Virgin), is very God and Man, and One of Two; thus contradicting the true Gospel according to Matthew, and what he says concerning the Nativity. But the gates of hell cannot prevail against it. This heretic pretended that he was a Christian; and in one place he says that he was a philosopher, and had read the books of the Sabaeans and of the schismatics. Subsequently he contracted a friendship with Origen, and led astray many simple women. At this time there was a holy and excellent man, who possessed divine wisdom, named Ammonius; and he refuted them both, and exposed their false and unrighteous explanations of the Scriptures, and their lies. After this, Origen went to Caesarea in Palestine, where he had been made priest, and brought books back to Alexandria, in great abundance. But the Father Demetrius would not receive him, and banished him, because he knew what his conduct was. So Origen departed and went to a place called Thmuis in Augustamnica, and invented a plausible story for the bishop, whose name was Ammonius; so he placed Origen in one of

1. Eus., *H. E.*, VI, 17.

الى تمى
ميرة ولما
فلاس
فلما مات
رب بسلام
فكاتب
كلمة يعلم في
ه ويصعب
وجدنا في
برية كتاب

وه واخرجه

the church
way to
who had
in his st
heretic,
in his pl
of faith.
while An
Phileas,
departed
Caesarea
were his
of Jerusa
teaching
he proce
and repr
conduct i
done at C
in certain
of Caesar
bishop of

اموتة فجعله في احدى البيع فلما انتهى خبره الى ديمتريوس القديس سار بنفسه الى تمي قاصداً ونفى ارجانوس وقطع الاسقف اموتة الذي قبله وشق عليه واقام اسقفاً غيره ولما علم وتحقق انه قبل هذا المخالف وعرف حاله وكذبه قسم عرضه اسقفاً اسمه فلاس وكان رجلاً خائفاً من الله مؤمناً فقال ما اجلس على الكرسي واموتة بالحياة فلما مات اموتة جلس الاسقف فلاس المذكور واستشهد بعد ذلك بزمان ومضى الى الرب بسلام ومضى ارجانوس الممنوع الى مدينة قيسارية فلسطين وصار يقدر هناك اسقفاً فكتب الاب ديمتريوس الى الاكسندرس اسقف يروشلیم² يقول له ما سمعنا ثابراً مارقاً يعلم في موضع فيه اساقفة قيام ويعتب على اسقف قيسارية المسمى تاودكطس ويلومه عنده ويصعب عليه الامر ويقول ما ظننت ان هذا يكون في قيسارية على هذا الاسقف وقد وجدنا في كتب هذا* ارجانوس يقول ان الابن مخلوق والروح القدس فقرأ اسقف قيسارية كتاب

والاب تاوركطس اسقف قيسارية add. واخرجه — 2. EF om. to عوصد اسقفاً 1. F om. to. يخبرهم بافعاله فقطعوه واخرجه.

the churches. But when Demetrius heard of this, he went himself straight-way to Thmuis, and banished Origen, and removed the bishop Ammonius who had received him, and in his indignation appointed another bishop in his stead; for having convinced himself that the bishop had received that heretic, although he knew his history and his false doctrine, he appointed in his place a bishop named Phileas, a man who feared God, and was full of faith. But Phileas said: « I will not sit upon the episcopal throne while Ammonius is alive. » So when Ammonius died, the aforesaid bishop, Phileas, sat after him; and he was martyred a long time afterwards¹, and departed to the Lord in peace. And Origen, the excommunicate, went to Caesarea in Palestine, and began to perform his priestly duties as if he were bishop there. So the Father Demetrius wrote to Alexander, bishop of Jerusalem, saying: « We have never heard of a prodigal and heretic teaching in a place in which there were bishops duly established². » And he proceeds to blame the bishop of Caesarea, whose name was Theoctistus, and reprehends Origen who was living in his diocese, and condemns his conduct in this matter, saying: « I never thought that such a thing would be done at Caesarea, with this bishop. » For we have found this* Origen saying* P. 30 in certain books that the Son and the Holy Ghost are created. So the bishop of Caesarea read the letter of the Father Demetrius in the church, for the bishop of Jerusalem sent it to him; and also he suspended Origen, and drove

1. Eus., *H. E.* VIII. 9. 13. — 2. Cf. Eus., *Ib.*, VI, 19.

الاب ديمتريوس في البيعة لان اسقف يروشلیم انفذه اليه فقطع ارجانوس واخرجه من كرسى قيسارية فعاد بقلة حياء الى الاسكندرية ولما تغيرت ملوك رومية وانطاكية وبطاركتها استغنيا عن شرحهم غرضاً في الاختصار وترك التطويل وصار على انطاكية بطرك اسمه فيلتس وظهر في ايامه رجل مخالف كتب كتباً برانية ومات فيلتس فصار عوضه على انطاكية بطرك اسمه زابنوس¹ فامر ان لا تقرأ كتب هذا المخالف ولا كتب ارجانوس الذى نفى من الاسكندرية لان² كتبه اشتهرت وقال من يجب ان يقرأ الكتب فليقرأ الكتب التى هذه اسمائها الكتب العتيقة خمسة اسفار التوراة كتاب يوشع بن نون سفر القضاة كتاب روث الموابية اسفار الملوك البرالوبومانون كتاب عزرا مزامير داود النبى كتاب حكمة سليمان كتاب اشعيا كتاب ارميا كتاب حزقيال كتاب دانيال كتاب ايوب كتاب استر كتاب صمويل كتاب شريث³ كتاب الاتنى عشر انبياء الصغار الكتب الحديثة انجيل⁴ متى كبه بالعبرانى فى ورق طومار وهو فى قيسارية عند انسان وذريته يحفظونه حياء بعد

1. Mss. اوزابنوس. — 2. E om. to اشتهرت. — 3. Mss. سرارت. — 4. EF have here الاربعة انجيل المقدسة متى ومرقس ولوقا ويوحنا كتاب الابركسيس كتاب رسائل بولس كتاب القنايقون (F om.) كتاب البيغالسيس كتاب الدستلية كتب الالباء المعلمين الذى وصفوها بتلقين روح القدس.

him away from the diocese of Caesarea. Then Origen shamelessly returned to Alexandria.

On account of the many changes among the princes and patriarchs of Rome and Antioch; we have thought it unnecessary to give an account of them, with a view to brevity and to the avoidance of prolixity. Philetus became patriarch of Antioch, and in his days a heretic appeared, who wrote strange books. Then Philetus died, and Zebinus was appointed patriarch of Antioch instead of him. And Zebinus commanded that neither the works of that heretic nor those of Origen, who had been banished from Alexandria, should be read; for the writings of the latter had become celebrated¹.

Now these are the words of Origen²: « Let him who wishes to read the Scriptures read the books named below. The books of the Old Testament are as follows: The five books of the Law; the book of Josue the son of Nun; the book of the Judges; the book of Ruth the Moabitess; the books of Kings, the Paralipomena, the book of Esdras, the Psalms of the prophet David, the Wisdom of Solomon, the book of Isaias, the book of Jeremias, the book of Ezechiel, the book of Daniel, the book of Job, the book of Esther, the book of Machabees³, the book of the Twelve Minor Prophets. The books of the New Testament are these: the Gospel of Matthew, which he wrote in

1. Eus., *H. E.*, VI, 23, 24, 25, 32, 36. — 2. *Ib.*, VI, 25. — 3. Σαράβη Σαράβη Ἐλ.

تبه بالرومي
ميد بولس
الأكثر
س كتاب
نا الانجيلي
تبوها قبل
المعلمين
قصوا منها
ب الروح
ى اعطيناه

1. AB

Hebrew
cendant
Greek, a
Then th
apostles
Then th
Antioch
after he
at Ephe
Praxeis.
teen ep
Apocaly
Apostles
persed t
and Apo
tors, wh
as the l
res, and
contem
As he s
the spir
Now
and wen

1. I C

جيل وفسر بالرومي ونقل الى كل اللغات بقوة السيد المسيح انجيل مرقس كتبه بالرومي وكان بطرس رئيس الرسل هناك وقرئ في مجمع الملوك ايضاً انجيل لوقا تلميذ بولس كتبه باليوناني في انطاكية انجيل يوحنا بن زبدي سالوه التلاميذ بعد كبره سواً كثيراً الى ان كتبه باليوناني في افسس كتاب اخبار الرسل والتلاميذ وهو كتاب الابركسس كتاب رسائل بولس المنتخب وهو اربع عشرة رسالة كتاب القتاليقون¹ كتاب جليان يوحنا الانجيلي وهو الابوغالمسيس كتاب الدسقلية وهو تعاليم الرسل وقوانين البيعة التي كتبها قبل افتراقهم للبشارة هذه الكتب التي سلمت للبيعة الجامعة الرسولية وبعدها كتب الآباء المعلمين التي وضعوها بتلقين روح القدس وهي الميامر وغيرها لم يزيدوا عليها ولم ينقصوا منها فاما ما كتبه ارجانس المخالف فهو مردول من الله وليس في كتبه شيء مكتوب بالروح القدس كما قال في بولس الرسول انا لم ناخذ روحاً من هذا العالم بل الروح الذي اعطيناه من الله واما الاب الجليل ديمتريوس فاقام ثلث واربعين سنة وتيسح كما ذكرنا

1. ABDF om.

Hebrew on a roll, when he was at Caesarea, at the house of a man whose descendants preserve it from generation to generation; and it was translated into Greek, and rendered into all languages by the power of the Lord Christ. Then the Gospel of Mark, which he wrote in Greek, while Peter, chief of the apostles, was with him, and which was read in the assembly of the princes. Then the Gospel of Luke, the disciple of Paul, which he wrote in Greek at Antioch. The Gospel of John, the son of Zebedee, whom his disciples, after he had grown old, frequently solicited until he wrote it in Greek at Ephesus. The book of the Acts of the Apostles and Disciples, called *Praxeis*. The book of the Epistles of Paul the Elect, which contains fourteen epistles. The book of the Revelation of John the Evangelist, or the Apocalypse ». There is also the book of the *Didascalia*, or Teaching of the Apostles, and Canons of the Church, written by the apostles before they dispersed to preach the gospel. These are the books delivered to the Catholic and Apostolic Church. After them come the books of the Fathers and Doctors, which they composed through the instruction of the Holy Ghost, such as the homilies and other writings; for they added nothing to the Scriptures, and took nothing from them. But the books of the heretic Origen are condemned by God, and there is nothing in them written with the Holy Ghost. As he said by Paul the apostle: « We receive no spirit of this world, but the spirit that God has given to us. »

Now the glorious father, Demetrius, remained patriarch forty-three years, and went to his rest, as we have related.

1. I Cor., II, 12.

* P. 31

السيرة الخامسة من سير البيعة المقدسة ياروكلا

الطرك وهو من العدد الثالث عشر

كان هذا الاب في زمان ديمتريوس البطرك معلماً في البيعة يتمجد بعلوم الله وكان برميليانوس¹ اسقف قيسارية قبادوقية قد وجد ارجاناس قد اختلط هناك باليهود واقام معهم زمناً وكان الاكسندرس قد ملك رومية ثلث عشرة سنة وملك بعده مكسيموس قيصر فاقام على مقدمى البيعة خاصة اضطهاداً كبيراً لانهم المعلمون لبني المعمودية واستشهد في ايامه كثير ومات مكسيموس وملك كرديانوس برومية وكان بطركها بنطيوس اقام ست سنين ومات وصار بعده اتارس² بطركاً اقام شهراً واحداً وطلبوا منه من يوسمونه عوضاً منه فوجدوا انساناً في الغيط قد عمل اعجوبة ظهرت له وحلت عليه روح القدس كالحمامة فاخذوه وجعلوه بطركاً لرومية وتسيح زاوينوس³ بانطاكية وجعل فيها بعده واويلاس

1. ABDE تاونيوس DF تاوسوس ABE — 2. Mss. فلانوس. — 3. ABE تاوسوس DF تاونيوس F برميانوس ABDE.

* P. 31

CHAPTER V *

HERACLAS¹, THE THIRTEENTH PATRIARCH. A. D. 231-247.

This father had been, in the time of the patriarch Demetrius, a teacher in the Church, and gained distinction in the divine sciences². At this time Firmilian³, who was bishop of Caesarea in Cappadocia, discovered that Origen had associated himself with the Jews at that place, and had lived amongst them for a time. When Alexander had ruled in Rome for thirteen years, Maximinus Caesar reigned after him. And this prince set up a great persecution against the rulers of the Church⁴ only, because they were the teachers of those that were baptized; and many died in his days. And when Maximin died, Gordian reigned in Rome. And the patriarch of that city was Pontianus, who sat for six years⁵; and when he died, Anteros⁶ became patriarch after him, and occupied the see for one month. And they enquired of him whom they should appoint in his stead.

And they found a man in the fields upon whom a wonder had been manifested; for the Holy Ghost descended upon him⁷ in the form of a dove. So they took him, and made him patriarch of Rome. And Zebinus died at Antioch, and Babylas was appointed after him.

1. Eus., *H. E.*, VI, 26, 35. — 2. *Ib.*, VI, 15. — 3. *Ib.*, VI, 26. — 4. *Ib.*, VI, 28. — 5. *Ib.*, VI, 29. — 6. *Ib.* — 7. I. e. Fabian. *Ib.*

سبكل وجعل
لركيته وكان
ودخوله في
ن على رأى
عجوز ارملة
خذها وتأملها
بها جداً
فدفع لها
في فمهما
لك كرايس
اخر فقال

1. ABD c

So Her
was count
direction o
all the affa
a distingui
being calle
Dionysius
of the Sab
he was sitt
hand a bo
she said to
and studie
and took p
marvelled
the old wo
answered :
to her : «
whatever t
full price »
and he too
the books,
So he said

وجعل ياروكلا بطركاً للاسكندرية بعد ديمتريوس وكان مستحقاً لخدمة الهيكل وجعل النظر في الاحكام بالاسكندرية الى ديونوسوس وفوض اليه جميع امور بطركيته وكان هذا من جنس جليل ومعلماً مقدماً ورعى بالاسكندرية وكان السبب في دعوته ودخوله في الامانة الارثوذكسية ما يأتى شرحه كان هذا ديونوسوس رجلاً يعبد الاوثان على رأى الصابئة مقدماً فيها وكان حكيماً فبينما هو جالس في بعض الايام اذ عبرت به عجوز ارملة ومعها كراسة مكتوبة من رسائل بولس الرسول فقالت له تشتري منى هذه فاخذها وتأمّلها فاعجبته ووقعت منه موقعاً عظيماً وحلت من قلبه محلاً جليلاً ولما فهمها اعجب بها جداً وفرح بها فرحاً شديداً ثم قال للعجوز كم تطلين فيها فقالت له قيراط ذهب¹ فدفع لها ثلثة قراريط وقال لها امضى وفتشى الموضع الذى وجدت هذه الكراسة فيه فهمها وجدته ايتينى به وانا ادفع لك اوفى من ثمنه فمضت العجوز وعادت اليه بثلث كرايس فاخذها منها ودفع لها تسعة قراريط وقرأها فعلم ان قد بقى من الكتاب شيء اخر فقال

1. ABD om.

So Heraclas was made patriarch of Alexandria after Demetrius, and was counted worthy to serve in the sanctuary. And Heraclas gave the direction of the studies at Alexandria to Dionysius, and entrusted to him all the affairs of the patriarchate. This man was of a noble family, and was a distinguished teacher; and he grew up in Alexandria. The cause of his being called, and entering into the orthodox faith was as follows. This Dionysius had formerly been a worshipper of idols, according to the religion of the Sabaeans, among whom he was a leader, and a philosopher. While he was sitting one day, behold there passed an aged widow, holding in her hand a book containing some of the epistles of saint Paul, the apostle; and she said to him : « Wilt thou buy this from me? » So he took the book, and studied it; and it filled him with admiration, and pleased him greatly, and took possession of his heart. And when he understood the book, he marvelled greatly thereat, and rejoiced over it exceedingly. So he said to the old woman : « What price dost thou ask for the book? » And she answered : « One carat of gold ». So he gave her three carats, and said to her : « Go and search the place in which thou didst find this book, and whatever thou shalt discover bring to me, and I will give thee more than its full price ». Then the old woman went away, and brought him three books; and he took them from her, and gave her nine carats. But when he had read the books, he became aware that a part of the contents was still wanting. So he said to the old woman : « If thou wilt find the rest of this book,

كان هـ
برمليانوس
واقام معهم
قيصر فاقام
في ايامه ك
ست سنين
عوضاً منه
كالحماسة ف
تاونيوس

a teacher
this time
red that
had lived
ome for
ince set
because
died in
And the
when he
e for one
his stead.
had been
f a dove.
nus died

لها ان وجدت بقية هذا الكتاب دفعت لك ستة الدنانير فقالت له العجوز لما رأت امانته واجتهاده وعلمت انه قد قبل نعمة الروح القدس عند قراءته الكراريس لا تتعب نفسك امض الى بيعة واطلب الكتاب مكملاً من الكهنة فهم يدفعونه لك تقرؤه وانما¹ انا وجدت هذه الكراريس في كتب ابائي وكانوا قراء ومزمريين فقال لها واهل البيعة يؤمنوني على هذا الكتاب قالت له نعم² ما يمنعون^{*} احداً من علم اذا طلبه بل يدفعون^{* P. 32} لكل من طلبه مجاناً فمضى الى اوغسطس احد خدام البيعة فدفع له رسائل بولس كاملة فقرأها وحفظها من قوة ذكائه ومضى الى ديمتريوس المتبيح وطلب منه الميلاد الثاني فقبله وعمده واعطاه النعمة وصار ملازماً له مقيماً في البيعة وبعد ان كان معلماً للصائبة الوثنيين صار معلماً في البيعة وصار له تلاميذ كثير وعوض³ تعليمه الاول واخذه الاجرة الفانية نقله الرب الى الكرسي العظيم بعد ذلك عوضاً من تعبه وجعل بيته بيعة

1. E om. to مزمريين. — 2. E om. to مجاناً. — 3. E om. to بالجملة.

I will give thee six denarii ». Then the old woman, when she saw his faith and courage, and knew that he had received the grace of the Holy Ghost while he was reading the books, replied : « Trouble not thyself. Go to a church, and beg for the book in its entirety from the clergy, and they will give it to thee, that thou mayest read it. I only found these manuscripts among the books of my fathers, who were readers and singers in the church ». So Dionysius said : « But will the people of the church entrust this book to me? » And the old woman answered : « Yes. They will hinder no-one from knowledge, * if he asks for it. They will give to all who seek, without demanding payment ».

Then Dionysius went to Augustine, one of the deacons of the Church, who gave him the complete epistles of Paul. And Dionysius read them, and learnt them by heart through the power of his lively intelligence. Then he went to Demetrius, of whose death we have spoken above, and begged of him the second Birth; and Demetrius received Dionysius, and baptized him, and gave him the grace which he solicited; and Dionysius was attached to the patriarch's person, and lived in the church. Thus after being a teacher among the idolatrous Sabaeans, he became a teacher in the Church', and many disciples came to him; and instead of teaching his former errors and receiving a transitory payment, he was afterwards removed by the Lord into the great see, in reward for his labours; and his house was made into a

1. Eus., II. E., VI, 29.

1 هؤلا
حتى انهم
الكنهنوت
مع بحكمة
اعلم ان
حاني فهو
ي هداني
في صحة
عشرة سنة

1. AB

church
his disc
had imp
baptized
dom of
Ghost.
they als
named
heard o
learn of
that eat
not eat
passes a
until th
to the
harmony
no discr
Now
rest on

1. Acc
two pupil

الى الان مسماة باسمه وكان اسماء تلاميذه تاودورس واغريغوريوس واثناصورس¹ هؤلاء كان علمهم الحكمة البرانية اولاً ثم عند تعميده وتقدمه نقلهم الى الحكمة البيعية حتى انهم امتلئوا من نعمة روح القدس واقاموا معه خمس سنين بعد تقدمته ثم نالوا رتبة الكهنوت وكان له تلميذ اخر اسمه افريقنوس² كتب خمسة كتب³ وتعب فيها فلما سمع بحكمة ياروكلا البطرک مضى الى الاسكندرية ليتعلم منه وكان ديونوسيوس يقول له اعلم ان كل دابة تاكل البرونيا لا تنفع بها ولا تنجح وكل انسان لا ياكل الطعام الروحاني فهو هالك وقد كنت انا مشغولاً بالطعام الفاني وغافلاً عن خبز الحياة الباقي حتى هداني الرب واستجذب التلميذ بهذا الكلام الى التعليم السمائي حتى ان من فضله عرف صحة النسبتين في انجيل متى ولوقا ولم يجد فيهما خلفاً بالجملة واقام ياروكلا ثلث عشرة سنة وتيسح في اليوم الثامن من كيهك ولحق بابائه

1. AB DF تناصورس. — 2. Mss. مريقنوس. — 3. F add. الصابة. من كتب

church which exists to this day, and is named after him. The names of his disciples were Theodore and Gregory and Athenodorus¹. To these he had imparted in former days his strange philosophy; but, when he was baptized and advanced to the priesthood, he converted them to the wisdom of the Church, so that they were filled with the grace of the Holy Ghost. They lived with him for five years, after his ordination; and they also attained to priestly rank. Dionysius had also another disciple, named Africanus², who wrote five books with much labour; and when he heard of the wisdom of the patriarch Heraclas, he went to Alexandria to learn of him. And Dionysius used to say to him: « Know that no beast that eats bryony is profited or stimulated by it; and so every man that does not eat spiritual food is perishing. Formerly I was occupied with food that passes away and comes to an end, and neglected the bread of eternal life, until the Lord led me ». And he attracted his disciple by these words to the heavenly doctrines, until through his talents he learnt the true harmony of the genealogies in the Gospels of Matthew and Luke, and found no discrepancies whatever in them.

Now Heraclas occupied the see for thirteen years, and went to his rest on the 8th. of Kihak, and was gathered to his fathers.

1. According to Eus., *H. E.*, VI. 30, Theodore, or Gregory, and Athenodorus were two pupils of Origen. — 2. Eus., *ib.*, VI. 31.

السيرة السادسة من سير البيعة

ديونوسيوس البطريرك الحكيم وهو الرابع عشر من العدد

اوسم بطرركاً من بعد ياروكلا وهو الذى تقدم ذكره وكثرت البيع والمؤمنون فى ايامه وكانت متلثة من تعاليم الله علانية وفى ذلك الزمان وضعوا قوم مقالة فى اعمال ارايا بأن النفس تموت مع الجسد وتقوم معه فى يوم القيامة فابعدت البيعة المقدسة هذه المقالة بعد اجتماع مجمع للنظر فيها وظهرت مقالة اخرى مفودة ثم اضمحلت وبطلت بمعونة الله تعالى فى مملكة فيلبس الملك الذى اقام سبع سنين وملك بعده داكىوس وكان بينه وبين فيلبس الملك عداوة عظيمة فاقام على البيعة بلالاً كثيرة واستشهد فلويانوس¹ البطريرك وصار قرنيلىوس بطرركاً عوضه وكذلك الاكسندروس بطريرك اورشليم اعترف

1. Mss. املاويانوس.

CHAPTER VI

DIONYSIUS¹ THE WISE, THE FOURTEENTH PATRIARCH. A. D. 247-264.

Of Dionysius, who was appointed patriarch after Heraclas, somewhat has already been recorded. Churches grew more numerous, and the faithful were multiplied in his days. And the churches were filled with the divine doctrines; and all was done openly, and in public. At this time certain men in Arabia² taught a heresy, according to which the soul dies with the body, and shall rise again with it on the Day of Resurrection. But the holy Church rejected this heresy, after the assembling of a council to examine into it. Another heresy³ also arose, which taught corrupt doctrines; but it was extinguished and brought to nought by God's help in the reign of Philip⁴, who ruled the empire during seven years.

After Philip reigned Decius; and there had been between Philip and Decius a great enmity; and therefore the latter inflicted a great persecution upon the Church. The patriarch Fabian was martyred, and Cornelius became patriarch after him. Likewise Alexander, the patriarch of Jerusalem, twice confessed Christ, and showed forth his faith before the misbelievers,

1. Eus., *H. E.*, III, 28; VI, 29, 35, 40-42, 44-46; VII, 1, 2, 4-11, 20-28. — 2. *Ib.*, VI, 37. — 3. I. e. that of the Helcesaites, *ib.*, VI, 38. — 4. *Ib.*, VI, 39.

دفعتين واطهر الامانة قدام المخالفين والقي في السجن وتيسح فيه بعد¹ ان لقي امور صعبة وكان فيه من القدس والصبر والجهاد موهبة عظيمة جداً وسمعه في الحبس يعترف ويمجد الى ان تيسح وجلس بعده بطرك يسمى ماساوانوس² وبطرك انطاكية واويلاس اعترف ايضاً وحبس وتيسح في السجن وجلس* بعده فاوياس³ واما ديونوسيوس البطرك فقال اذكر بما لقيته وأشهد الله علي ثم قال دايوس ملك رومية طلبني طلباً شديداً وسترني الله عنه ولم يعرف مكانى ومن بعد اربعة ايام امرنى الله بالنقلة⁴ فهربت وتلاميذى وجماعة من الاخوة ومشينا مشياً كثيراً ولما مضى النهار وقد قربنا من تابوصير⁵ اخذونا الجند بعد اربعة ايام فتخلص منهم طيماتاوس احد تلاميذى وعاد الى البيت بعد⁶ ان التقى بزراع⁷ قال⁸ له ما خبرك فعرفه⁹ خبر البطرك وانه¹⁰ اخذ من كان صحبته ولما اخذوا من¹¹ الجند ديوناسيوس البطرك ركبه حماراً عرباً كما حكى عن نفسه ومشوا ثلاميذه وكان قد

1. E om. to تيسح الى ان تيسح. — 2. Mss. ماساويانوس; D om. to فاوياس. — 3. ABDE — 4. E بالقبلة. — 5. ABE بوصير DF ابوصير. — 6. E om. to صحبتته. — 7. Mss. بمزارع. — 8. B قالوا. — 9. B فعرفهم. — 10. B وانهم اخذوا. — 11. Mss. om. صحبتته واند اخذ

and was thrown into prison, and there went to his rest after much suffering. Alexander was endowed by God with a great gift of holiness, patience and courage; and men heard him in the dungeon confessing and glorifying God until he died. After him, a patriarch named Mazabanes sat upon the episcopal throne. The patriarch of Antioch, also, Babylas, confessed Christ, and was imprisoned, and died in the dungeon; and Fabius sat after him. * As for the patriarch Dionysius', he says: « I will record what I endured, and call God to be my witness. Decius, the prince of Rome, sought diligently for me, but God concealed me from him, and he could not discover my hiding-place. After four days, God bid me remove from that place; therefore I fled with my disciples and a band of the brethren, and we wandered far. After four days, when the light had waned, and we were approaching Taposiris, the soldiers took us; and this was after four days of concealment. But Timothy, one of my disciples, escaped from our captors; and he returned to the house where we were, after meeting a countryman, who enquired of him what news he had to give him; so he told him what had befallen the patriarch. » And that rustic assembled his companions; and when they had rescued the patriarch Dionysius from the soldiers, they made him ride upon a bare-backed ass, as he relates of himself; but his disciples walked on foot.

1. Eus., *H. E.*, VI, 40.

اتخذ الى فاويانوس بطرك انطاكية واعامه بحال الشهداء الذين استشهدهم دايوس
بالاسكندرية¹ وكتب له قصصهم حتى² ان انساناً شيخاً اسمه مَطرًا اخذوه وقالوا له تسجد
للالصنام فلم يفعل ذلك فضربوه ضرباً موجعاً وجرحوا وجهه بالقصب ثم اخرجوه خارج
المدينة ورجموه حتى تبيح وكذلك امرأة مؤمنة قدّموها لتسجد للالصنام فامتعت فضربوها
وعروها وربطوا رجليها وجروها على الحجارة حتى يقطع لحمها وجري دمها على
الارض في الشوارع وهي تجلد الى ان اخرجوها من المدينة وقتلوا ورموها هناك
وعادوا الى بيوت المؤمنين فنبهوها واخبروها واخذوا ما فيها من ذهب وفضة واثاث وفي
هذا الزمان استشهد بولس الاسكندراني واخذ اكليله بفرح ولم يكن احد يقدر يتظاهر
بمعرفة الله وفي تلك الايام ايضاً اخذت عذراء مؤمنة اسمها بلونية كسرت اعضاءها كلها
واحرقت بالنار وهي بالحياة خارج المدينة لانها لم تطعمهم في الكفر ولم تسجد للسيد

وما قاسوا من انواع العذاب add. وعادوا اليها — 2. E om. to add. لا يحصا عددهم 1. E add. جميع البلايا الذي صبروا عليها وفي اخر كتابه قال له ان في اوان الشدة انكروا جماعة وعادوا اليها

Dionysius also sent a letter ' to Fabius², patriarch of Antioch, and narrated to him the history of the martyrs, who suffered under Decius at Alexandria. He related that an old man named Metras was seized; and his captors said to him : « Wilt thou worship the idols? » But he refused; and so they inflicted upon him a painful beating, and wounded his face with styli³. Then they led him out of the city, and stoned him until he died. Likewise a certain believing woman⁴ was led in to offer worship to the idols; but she refused; and they beat her, and stripped her, and bound her feet together and dragged her over the stones so that her flesh was mangled, and her blood ran over the ground in the streets, while she was scourged all the time, until they had drawn her out of the city; and they killed her, and threw her body aside there. Then they returned to the houses of the faithful, and plundered them and wrecked them, and carried off all the gold and silver and furniture that they found in them. At this time Paul⁵ of Alexandria was martyred, and received his crown with joy. And none could openly profess the knowledge of God. In those days also a faithful virgin, named Apollonia, received the crown of martyrdom. All her limbs were broken, and she was burnt in the fire while still alive, outside the city, because she would not

1. Eus., VI, 41. — 2. The Arabic and some MSS of Eusebius have here « Fabian ». — 3. καλὰμοις ὀξεσί, *ib.* — 4. Quinta, *ib.* — 5. A misunderstanding of the passage : οἱ ἀδελφοὶ τὴν ἄρπαγὴν τῶν ὑπαρχόντων, ὁμοίως ἐκείνοις οἷς καὶ Παῦλος ἐμάρτύρησε (Hebr. x, 34), μετὰ χαρᾶς προσεδέξαντο, *ib.*

المسيح وكانت تنظر لهيب النار وهم يحرقونها فلم يقولها بل صبرت على ذلك واسلمت روحها واخذ رجل آخر اسمه سرابيون وعذب عذاباً شديداً ورمى من ثالث طبقة فتكسرت عظامه واستشهد ولم يكن للمؤمنين ملجأ ولا مسكن لا نهاراً ولا ليلاً فمكثوا هكذا زمناً كثيراً وكان هذا من فعل داكْيوس الملك واستشهد شهداء كثير لا تحصى اسماؤهم واخذ أيضاً المغبوط يوليانوس وكان رجلاً جسيماً كبير البطن لا يقدر يمشي ومعه رجلان وجازوا بهم الى الايوان فانكر احد الرجلين واعترف الاخر مع الشيخ يوليانوس فجروهما في المدينة واحرقوهما بالنار وكانوا شرط كثير متهين لعذاب الناس وأخذوا احداً فصرخ وقال يا رب تقبلني اليك سريعاً فقطعت راسه واحرق بالنار واثنان¹ اخران ايضاً استشهدا معه واخر يسمى الاكسندروس ومعه جماعة ساقوهم الى الحبس ثم اخرجوهم منه وقتلوا وامرأة تركت اولادها وقتلوها وامرأة مؤمنة ايضاً من شدة غيرتها

1. ABE واثنين اخوين.

obey them by giving up her faith, and would not deny the Lord Christ. And she looked at the flame of the fire while they burnt her; and it did not terrify her, but she endured it patiently, and gave up her spirit.

And another man was taken, named Serapion, and was severely tortured, and thrown from the third story, so that his bones were broken; thus he suffered martyrdom. And the faithful had neither a place of refuge nor a place of rest to go to, neither by day nor by night; and in this condition they remained for a long time; and this was the work of Decius the prince. And many were martyred whose names were not recorded. And the blessed Julian also was taken; and he was corpulent and stout in body, and was unable to walk, and therefore he had two men with him; so they led them all to the palace; and one of the two men apostatized, but the other confessed the faith together with the aged Julian; so they dragged¹ those two through the city, and burnt them in the fire. And there were many troops prepared for the punishment of the Christians; and they seized another man², who cried aloud, saying: « O Lord take me quickly to thyself! » Then his head was cut off, and he was burnt in the fire. And two others also were martyred with him; besides another man named Alexander, and a number with him, whom they drove to the prison, and afterwards brought forth thence; and they were put to death. And there was a woman³ who left her children, and was slain. And another believing woman⁴, in the greatness of her zeal for

1. Eus. *καμήλοις ἐπορούμενοι*, perhaps misread *καμήλοις*. — 2. Besas, *ib.* — 3. Dionysia, *ib.*
4. Anunonarian, *ib.*

* P. 34. لديها دعت¹ على الوالى قتلها وجماعة² كثيرة لا تحصى كانوا يتقدمون³ للاستشهاد على اسم السيد المسيح بفرح عظيم كمثلى من يسعى الى العرس وكذلك جماعة من أهل المدن والقرى استشهدوا وساح في الجبال جماعة كثيرة لا تحصى هربوا من الكفار ومات منهم كثير بالجوع والعطش والحر وشيخ اسقف من مدينة تسمى مليج من كورة مصر هرب ومعه امرأة تبعته فلم يقدروا عليهما ولا عرف لهما خبر وجماعة كانوا الشرطيون يلقونهم فيأخذوا منهم البرطيل ويطلقوهم وقوم هاموا على وجوههم ولم يعودوا هذا كله لم اقله انا ديونوسىوس البطرک هناً ولا باطلاً لكنى اعلمت ابوتك يا اخى فلاونوس³ جميع البلايا التى احاطت بنا وما صبرنا عليه ولقيناه وقد استحق الملكوت كل من ذكرته لك يا اخى بتعبهم وجهادهم على اسم السيد المسيح وممن⁴ كان انكر فى الشدة جماعة عادوا الينا قبلناهم بفرح لمعرفتنا بفرح من يريد توبة الخاطئ ولا يريد موته حتى يرجع

وخاق كثير كانوا يتقدموا لآخذ الشهادة على اسم F. — 2. شتمت الوالى ودعت عليه F. 1. — 3. AB. — 4. F. om. to فيه اجتماع. — 3. AB. D. ابلاوناس F. ابلاوناس.

the faith, defied the governor, who therefore put her to death. And a great multitude without number came forward to suffer martyrdom for the name of the Lord Christ * with great joy, as a man hastens to his wedding; and likewise many of the inhabitants of the towns and villages. * P. 34.

And a great multitude without number wandered among the mountains, having fled from the unbelievers; and many of them died of hunger and thirst, and from the heat. And an old man, a bishop¹, from the city called Malij, of the province of Egypt, fled, in company with a woman, who followed him; and these two could not be found, nor were any tidings of them known. And many were captured by the soldiers, who afterwards took a bribe from them, and released them. But many wandered forth at random, and never returned.

« I, Dionysius, the patriarch, have not said all this to no purpose; but I have made known to thy Paternity, my brother Fabius, all the trials which have surrounded us, and what we have endured and encountered. And all those persons that I have mentioned to thee, my brother, merited the kingdom by their sufferings and combatings for the name of the Lord Christ. And many of those who apostatized in the persecution have returned to us, and we received them gladly, because we knew the joy of him who desires the repentance of the sinner, and not his death, so that he may be converted and live.

1. Chaeremon, bishop of Nilus, Eus., *H. E.*, VI, 42.

فيحيا وبحكم ما احققته من مشاركتك لي ايها الاخ الجيب شرحت لك ما نالنا لاجل
انا روح واحدة وامانة واحدة وكذلك اتم ايضا الاخوة والاولاد اردت اذكر هذا لكم بسبب
الاولاد المباركين وصبرهم لتعلموا ما نال اخوتكم المؤمنين من الجهاد على الامانة
الارثوذكسية وما صاروا اليه من النعيم بصبرهم لاجل من صبر على الآلام عنا وعنهم
واشترى جمعنا بدمه فتصبروا من اجله ولم يجحدوه في مجلس الكفار ولم يهلمهم في
مجته حد السيف ولا نهب الاموال ولا حريق النار فظهر الله فضائلهم في الدنيا ولهم
في الاخرة جزيل الثواب وحسن المآب وكان قس من اهل رومية قد افتخر وقال ليس
يجوز ان تقبل احدا ممن انكر المسيح في زمان الشدة والاضطهاد ورجع الى الرب لاجل
انه قد سقط ولم يصبر بل يجعل من جملة المخالفين وكان يسمى الذين تثبستوا الانقياء
وكان هذا القس رئيسا على جماعتهم فاجتمع برومية مجمع فيه ستون اسقفا واقساء¹ وشمامسة
بسبب هذا القس وغيره وكتبوا الى كل موضع بما جرى وكان انسان يسمى نواتوس² مساعدا

1. Mss. وقسا. — 2. Mss. اووس and so throughout.

And because I am assured of thy fellowship with me, dear brother, I have expounded to thee what befell us; for we are of one spirit and one faith. And to you also, my brethren and my sons, I wish to relate this, for the sake of my blessed children and their patience; that you may know of the struggles of your faithful brethren for the orthodox faith, and of the happiness to which they have gone, through their endurance for the sake of him who suffered for us and for them, and redeemed us all by his blood. For they were patient for his sake, and would not deny him in the assembly of the unbelievers; and, in their love for him, neither the edge of the sword, nor the plunder of their goods, nor burning in the fire could terrify them. For God showed forth their virtues in this world; and in the next they have a great reward, and a glorious return to him. »

Now there was a certain priest¹ a native of Rome, who said in his pride² : « It is not lawful that we should receive any one of those who denied Christ in the time of trouble and persecution, even if he now returns to the Lord; for he fell and did not endure, but was made one of the misbelievers. » And this priest used to call those that had been constant, « the Pure³ »; and he was the head over their community. So a council assembled at Rome, consisting of sixty bishops besides priests and deacons, to try the case of this man and his followers; and they wrote to every place an account of what took place. And there was a man called Novatus, who assisted this

1. Novatian. — 2. Eus., *H.E.*, VI, 43. — 3. Καθαροί.

لهذا القس مبغضاً للتائبين وكان يساعده على اخراج كل من يريد الرجوع الى البيعة منها فاقبل يمتنعهم ان يدفعوا للناس الدواء وهو التوبة والدائمة والصوم والسهر والبكاء والتضرع الى الله في المغفرة فكتبوا كهنة رومية الى كهنة انطاكية بما جرى فجاوبوهم واففقوا جميعاً ان يقبلوا العائدين الى البيعة ويغفروا لهم ويعاونوهم على التوبة لان الله هو الذي يقبلهم ثم اخرجوا القس المفتخر المتعظم على هؤلاء العائدين واحضروا كتب نواتوس بمساعدتهم وعرفوا ما كنه لاجلهم ثم ان نواتوس اغتصب اسقفية بغير استحقاق واقام ثلث سنين واوسم كهنة قوماً جهالاً لا يعرفون شيئاً ثم وهمهم انه رئيس اساقفة فكانوا يكرمونه لاجل ذلك حتى انتهت اخباره الى رومية فصار بينهم سجنس وافتراق عظيم ثم اجتمع بعد ذلك جماعة من الاساقفة وابطلوا جميع ما كان نواتوس عمله بكذبه فاعلموا الذين قبلوه بانهم قوم سادجون لا معرفة لهم وان كل ما اوسمه وعمله لا صحة له فتقدم حينئذ واحد ممن كان نواتوس اوسمه واعترف بخطيته وبكى فقبلوه وسامحوه وكتبوا عنه الكراسي

priest, out of hatred for the penitents, and helped him to repel from the Church all those that wished to return to her. Accordingly he began to forbid his followers to administer to the people the divine medicine, which consists in repentance and penitence and fasting and watching and weeping and humbly imploring God's forgiveness. So the clergy of Rome wrote to the clergy of Antioch an account of what had passed; and the latter returned an answer to them; and they all agreed that they should receive those that returned to the Church, and absolve them, and help them to repentance, because God himself receives them. Then they excommunicated the proud priest, who despised those penitent apostates; and they sent for the letters of Novatus concerning the conciliation of such men, and learnt what he wrote about them. After that, Novatus¹, unworthy as he was, usurped the title of bishop and remained in that office for three years, ordaining as priests ignorant men who knew nothing; and he made his followers believe that he was the chief of the bishops, and they honoured him accordingly; until the report of his deeds reached Rome, and there was trouble between the two parties in the Church and a great schism.

After that, a synod of bishops assembled, and cancelled all that Novatus^{*} had done by his lies, and proved to all those that had accepted him that^{* P. 3a} they were simple men without knowledge, and that all his ordinations and other acts were invalid. Then one of those whom Novatus had ordained came forward and confessed his sin, and wept; and so the bishops received and pardoned him. And they wrote about Novatus to the various sees,

1. The name here should be Novatian, but Eusebius also has *Novázτος*.

وحذروهم من قبول هذا نواتوس ولا شيء من تعليمه وكان¹ عدة من اشتهر امره ومن اوسمه سبعة واربعون قساً وسبعة شمامسة وسبعة ابودياقنين وسبعة اغنسطسين وبواين² وكان قد عمل اشياء كثيرة غير صحيحة لا حاجة الى ذكرها ثم كتب ديونوسيوس البطرك الى جميع المواضع كتباً يأمر بقبول من يرجع عن انكاره وجعل³ هذا قانوناً باقياً لكل من يعود من غلظه وكتب ايضاً الى قنون⁴ اسقف الاسشمونين كتاباً مفرداً بمثل ذلك سوى باقى الاساقفة وكان ينبه الشعب المقيم معه بالاسكندرية ويعرفهم جميع ما عمله ارجاناس في جميع البيع ويحذروهم منه ثم كتب قوانين وخلدها في البيعة فيها تعاليم واداب شرعية ثم ان ديونوسيوس البطرك العظيم على مدينة الاسكندرية العظمى كتب بما جرى عليه وما حل به في مدة رياسته وقد عرفنا ذلك من رسائله وتعاليمه التي رأيناها في جميع البيع في كل موضع

ويأمر جميع add. واخذ ملكه — 3. E om. — 2. Mss. واموين. — 1. E om. الى ذكرها. — 4. Mss. قولوتون. الاساقفة الذى بكرسيه بذلك ثم ان دايوس الملك الكافرات

and warned the Christians not to receive any of his doctrines. And the number of those who published his teaching, and whom he ordained, was as follows : forty-seven priests, and seven deacons, and seven subdeacons, and seven readers and doorkeepers'. And he had done many things that were invalid, but which it is unnecessary to relate.

Then the patriarch Dionysius wrote letters to all places, enjoining that those who returned from their apostasy should be received; and he made this a permanent canon for those who should repent of their error. He also wrote a separate letter to Conon, bishop of Al-Ushmunain², containing similar matter, besides those sent to the rest of the bishops.

And Dionysius warned the people who dwelt with him in Alexandria, telling them of all that Origen had done in all the churches, and putting them on their guard against him. Then he wrote canons, which he made perpetual in the Church, and which contained an exposition of doctrines and rules of legal discipline.

Then Dionysius, the great patriarch of the great city of Alexandria, wrote down what had happened to him, and what had befallen him during the period of his primacy; and we have learnt these things from his epistles and his instructions, which we have seen in all the churches, in every place. And altogether Decius did not reign two years; and on account of his

1. These are the numbers of the Catholic clergy in Rome. Eus. has 42 acolytes, 52 exorcists, readers and doorkeepers, *ib.* — 2. τῆς Ἐρμούπολιτῶν παροικίας ἐπίσκοπος, *ib.*, VI, 46.

وبجميع ما أقام داكْيوس الملك ستين ولاجل اضطهاده لأولاد البيعة وقتله¹ إياهم قتل هو وأولاده وأخذ ملكه وجلس بعده كلس² ملكاً فكتب إليه ديونوسيوس كتاباً وكان³ كلس الملك قد عرف جميع ما عمله داكْيوس لانه كان قد خلف صنم حجر كان بعده ويقول انه الذي دفع له الملك وقتل الكهنة الذين كانوا يطلبون الى الله في خلاصه وثبات ملكه ثم كتب أيضاً الى بطرك رومية كتاباً قصداً منه في اتصال المكاتبه بينهم وقبول من يعود اليه ممن انكر في وقت الاضطهاد في أيام داكْيوس وذكر له فيه زوال كل اضطهاد كان في كرسيه بالاسكندرية وان السلامة قد صارت في البيعة وارداع نواتوس الضال عن فعله حتى⁴ لا يبقى للبيعة ضد لانه اغتصب الكهنوت لنفسه فقط ولم يكفر وبخثهم على اتفاق الكلمة وكان يومئذ دمتريانوس⁵ بمدينة انطاكية وتاوكتس⁶ بقيسارية وماسابانوس⁷ باورشليم وهي⁸ ايليا ومريوس بصور وتيج الاكسندروس بلادقية وكانت جميع البيع متفقة على الامانة الارثوذكسية

1. AB. وقبلتم اياه. — 2. AB. كلالس DE. — 3. E om. to ملكه. — 4. E om. to معهم. — 5. Mss. دمترينوس and so below. — 6. Mss. تاوكتس. — 7. Mss. ماساويانوس. — 8. Mss. باورشليم وايليا الارمني بصور.

persecution of the children of the Church, and his putting them to death, he was slain with his sons, and his princely power was taken away from him.

And after him Gallus was enthroned as prince. And Dionysius wrote a letter to him. Gallus the prince had known all that Decius had done, for he had left behind him an idol¹ of stone which he used to worship, saying that this idol had given him the empire; and he slew the priests who used to pray to God for his salvation and the confirmation of his power.

Then Dionysius also wrote a letter to the patriarch of Rome², requesting of him the establishment of correspondence between them both, and the reception of those who had apostatized during the persecution of Decius, but had returned; informing him also of the entire cessation of the persecution which had been in his diocese of Alexandria, and of the coming of peace to the Church; and of the removal of the schism of Novatus, so that there did not remain an adversary to the Church, for he had only seized the pontificate for himself, and had never become an unbeliever. For Dionysius had examined the followers of Novatus on the unity of doctrine.

At that time « Demetrianus³ » was bishop in the city of Antioch, and Theoctistus at Caesarea, and Mazabanes at Jerusalem, that is Aelia, and Marinus at Tyre. And Alexander had gone to his rest at Laodicea. And

1. This passage is a mistranslation of Eus., VIII, 1. — 2. Stephen, *ib.*, VII, 2-5. — 3. *ib.*, VII, 5.

ووحداية المسيح في كل موضع وصقع ببهجة وتعظيم واتفاق قول الحق بمجد الله الاله السماء وسيدنا يسوع المسيح الكلمة وروح القدس الاله الواحد بكل موضع يكون فيه اجتماع بقول واحد ومجبة للاخوة هذا قول ديوناسيوس ثم كتب ايضا الى استفانوس بسبب تعمد الذين رجعوا من انكارهم المسيح في الاضطهاد وان يميزوا هذا الامر فانه عظيم جدًّا وان جماعة الاساقفة المجتمعين قد ذكروا هذا كما سمعنا وان الذين يدخلون التعليم ويتركون الشقاق والخلاف يجب ان يحموا حتى يصبروا جدًّا * بصيغة ليتخلصوا من * p. 36 اختلاطهم بالانجاس ويكلم ايضا ديونوسوس في كتابه بسبب خلف وشقاق سابليوس لانه سبب العلة التي كانت طريقًا الى التجديف على الله ضابط الكل وقال ديونوسوس في كتابه فقد¹ انقذ التي بسبب الذين يحبون ان يعمدوا الكل من المريدين وهم الانوس وبرميليانوس وجماعة معهم واقامت البيعة هادئة مدّة يسيرة حتى توفي الملك وملك بعده

انفذت اليك الذي يجب ان تعمدهم الكل من المريدين وهم اوليانوس وبرسيليوس. 1. Mss. وديكسانوس.

all the churches were in harmony in the orthodox faith and unity of Christ in every place and every region, rejoicing and magnifying God and at one in the true doctrines; with glory to God, the God of heaven, and our Lord Jesus Christ the Word, and the Holy Ghost, One God, wherever there is agreement in one creed, and love of the brethren. » These are the words of Dionysius.

Then he wrote also to Stephen concerning the baptism of those who had returned from their denial of Christ during the persecution, saying that they should settle this matter, because it was very important; and that the council of bishops who met together had spoken of this question, as we have heard; and that those who accepted instruction and abandoned schism and heresy * 1. 36 must be washed, that they might become new by immersion, * so that they might be purified from their commingling with the filthy.

Dionysius also speaks in his letter of the schism and heresy of Sabellius, because he was the cause of the mischief which led to blasphemy against God Almighty. And Dionysius says in his letter : « He ' sent word to me of those that desire to rebaptize all the heretics; and they are Helenus and Firmilian and many with them ' . »

And the Church remained in tranquillity for a short time, until the prince died, and there reigned after him an unbelieving prince named Valerian.

1. He is here writing to Nystus and speaking of Stephen, *ib.*

ملك كافر اسمه ولاريانوس¹ فاخذوا نوابه ديوناسيوس واعتقلوه بامرهم وقتلوا جماعة شهداء لا يحصون حتى انهم كانوا يشقون بطون الاطفال ويأخذون مصارينهم ويصلحونها لفائفاً على انابيب القصب ويرمون بها للشياطين ثم اتهم عاقبوا ديوناسيوس البطرك وطلبوه ان يسجد لاوثانهم فقال لهم نحن نسجد لله تعالى واتم تسجدون لما تحبون وسجودنا للسيد المسيح خالق السماء والارض الذي نجى قتال² له الوالى انت ما عرقت قدر صبر الفلوك عليك فان سجدت لالهتهم اكرمتك وتوساك وان لم تفعل وخالفت الامر ولم تسجد للالهة فسترى ما يجرى عليك واخذ جماعة كانوا معه فقتلهم بعد ان خاطبه خطاباً كبيراً ثم اخرجوه ونقلوه الى موضع يقال له قولوثي³ وتفسيره⁴ حاجب⁵ فعمل اهل ذلك الموضع معه الجميل ومع كل من كان معه ممن لم يسجد للاصنام وبعد ذلك اعادوه ليحكموا عليه بالموت فاحضروه الى الوالى فقال له بلغنا انك تنفرد فى الموضع وتقدس انت واصحابك فقال له نحن ما

1. Mss. ولاريوس and so below. — 2. E om. to ما يجرى عليك add. فغضب الوالى. — 3. Mss. والوى. — 4. E om. with foll. word. — 5. Mss. حاجبنا.

And by his command his deputies seized Dionysius, and imprisoned him. And they killed an innumerable number of martyrs; even ripping open the bodies of infants, and taking their intestines, and twisting them round pipes made of reeds which they cast at the devils¹. Then they tortured Dionysius the patriarch, and demanded that he should worship their idols. So he said to them : « We worship God most high; but you worship what you love. Our worship is offered to the Lord Christ, Creator of heaven and earth, whom we love. » Then the governor said to him : « Thou knowest not the measure of the patience of the princes towards thee. For if thou wilt worship our gods, we will honour and promote thee. But if thou wilt not do so, and disobeyest the command, and wilt not worship the gods, then thou shalt see what will happen to thee. » And the governor took many of the patriarch's companions, and killed them, after exhorting him at length; and then drove him out, and banished him to a place, called the district of Coluthion, the interpretation of which is Chamberlain². But the inhabitants of that place treated Dionysius and all his companions, who would not worship the idols, hospitably. And after this they brought him back to condemn him to death; and they led him before the governor, who said to him : « We have heard that thou goest to a place apart, and performest the liturgy with

1. A misinterpretation of the words : σπλάγχνα νεογενῆ διαίρειν, καὶ τὰ τοῦ Θεοῦ διακόπτειν καὶ καταγορδεύειν πλάσματα, ὡς ἐκ τούτων εὐδαιμονήσαντας, *ib.*, VII, 10. — 2. Severus perhaps derives this name from ἀκόλουθος.

ندع صلاتنا ليلاً ونهاراً وخاطبه¹ خطاباً كثيراً ثم تركه والتفت البطرك الى الذين كانوا معه وقال لهم امضوا الى كل موضع وصلوا وقَدِّسوا فان غبت عنكم بالجسد فانا معكم بالروح ثم ان البطرك اعيد الى الموضع الذي كان فيه منفياً فحزن الذين كانوا معه لانه افترق منهم لكنهم قالوا نحن نعلم ان السيد المسيح معه في كل طرقة ثم استشهد في تلك الايام جماعة من الاخوة لا يحصى عددهم على اسم السيد يسوع المسيح لامتناعهم من السجود للاصنام واستشهد ولاريانوس الملك قوماً كثيراً في كل صقع وكل موضع ثم انه ثار عليه جماعة من البربر واتعبوه تعباً عظيماً وكان له ولد حكيم جداً قام في الملك وكان قد ربي في ايام الاضطهاد فدفع هذا لديونوسوس واصحابه كتاب اطلاق وامر² ان يكتب فيه بوليوس قيصر الضابط الملك المحب لله يكتب لديونوسوس البطرك وديمثريوس ولباقى الاساقفة ويأمر بمراعاتهم ومن كان يبغيهم فليبعد عنهم وتفتح لهم يعهم فيتقوا

وكان اسمه بوليوس قيصر. add. لاعتترافه المسيح — 2. E om. to في كل طرقة — 1. E om. to. وكتب لباقي الاساقفة يأمر ببراعاتهم ورفع الجهاد عنهم.

thy companions. » Dionysius answered : « We never cease to pray, night or day. » So the governor exhorted him at length, and then left him; and the patriarch returned to his companions and said to them : « Go to every place, and pray and celebrate the liturgy; and if I am absent from you in the body, yet I am with you in the spirit. » Then the patriarch was sent back to the place in which he had been in banishment, and his companions were sad because he was parted from them; but they said : « We know that the Lord Christ is with him in all his ways. »

Then an innumerable multitude of the brethren were martyred in those days for the name of the Lord Jesus Christ, because they refused to worship the idols. And Valerian, the prince, made martyrs of many people in every region and every place. Afterwards a multitude of the Barbarians attacked him, and brought great trouble upon him. But he had a son who was very wise, and who remained in possession of the government; and he had been brought up in the days of persecution. And he gave to Dionysius and his companions a letter of release, and commanded that these words should be written in it : « Publius Caesar, the reigning prince, who loves God, writes to Dionysius the patriarch, and Demetrius and the rest of the bishops, and commands that they be kindly treated. Let those that hate them depart from them, and let their churches be opened to them. Let them take courage from our letter; and let no chastisement touch them after this day, nor sadness

1. Eus., H. E., VII, 13.

بكتابنا ولا ينالهم بعد اليوم عذاب ولا خزن ولا غم بعد هذا الزمان لكي يكملوا خدمتهم لله وصلواتهم وقد اطلقناهم وقد وليت اريليوس¹ كيريانوس وامرته ان يحفظهم وبراعيهم * P. 37 ويصلون صلواتهم ويقدسوا^{*} قداساتهم وكان هذا الكتاب مكتوباً باليونانية وكتب كتاباً آخر للاساقفة بان ياخذوا دياراتهم ومواضعهم كلها وكان في ذلك الزمان كسطس اسقف رومية وديمتريانوس اسقف انطاكية وبرمليانوس² اسقف فيسارية قبادوقية واغريغوريوس اسقف بتس واخوه اتاندرس³ اسقف قيسارية فلسطين واومانانوس⁴ اسقف يروشلیم وهو الذي اخذوا رأسه لاعترافه المسيح فلما طعن ديونوسيوس في ايامه ضعف جسده من كثرة ما لحقه من الاضطهاد ولم يفتر مع هذا ليلة واحدة من قراءة الكتب المقدسة فلما علم الله تعالى محبته للكتب انعم عليه بقوة بصره حتى انه صار يبصر كما كان في ايام شبابه ولما لم يقدر يمضي الى المجمع الذي اجتمع على بولة السيمساطي ارسل رسله برسالة مملوءة حكمة وتعاليم الى الاساقفة المجتمعين بسببه لان⁵ بولة كان كالدئب الذي يهر⁶

1. Mss. اريوس ابن كيريانوس. — 2. Mss. برميوس. — 3. Mss. تادرس. — 4. Mss. ساويليانوس. — 5. E om. to لم يرتد. — 6. F يهجم.

nor sorrow after this time; so that they may perform their service and their prayers to God; for we have set them free. And I have appointed Aurelius Cyrenius, and commanded him to guard the bishops safely, and treat them kindly. And let them say their prayers and celebrate their liturgies. »

* This letter was written in Greek. And the prince wrote another letter * P. 37 to the bishops, bidding them resume possession of all their monasteries and dwelling-places.

At this time Xystus was bishop of Rome¹, and Demetrianus bishop of Antioch, and Firmilian bishop of Caesarea in Cappadocia, and Gregory bishop of Pontus, and his brother Athenodorus bishop of Caesarea in Palestine; and Hymenaeus was bishop of Jerusalem; and he it is whose head they took off because he confessed Christ.

So when Dionysius advanced in age, his body grew weak from the great hardships that he had endured; but nevertheless he did not cease for one night to read the holy scriptures. For since God most high knew his love for the holy scriptures, he granted him the faculty of sight, so that he could see as well as he used to in the days of his youth.

And since he could not go to the council² which assembled to settle matters concerning Paul of Samosata, he sent his envoys with a letter full of

1. Eus., *H. E.*, VII, 14. — 2. *ib.*, VII, 27.

على الخراف فمضى اساقفة المجمع مسرعين الى انطاكية بمجد السيد المسيح ومن جملة من حضر المجمع برميليانوس اسقف قيساريّة قبادوقية وغريغوريوس المقدم ذكره واخوه اتانديروس¹ والنوس² اسقف طرسوس ونيقوموس اسقف ايقونيا واومانوس³ اسقف اورشليم ومكسيموس اسقف وسطرا وجماعة معهم اساقفة واقسة وشمامسة فاحضروا بولة وسألوه عما قاله ووبخوه على تجديفه على السيد المسيح فلما لم يرتد قطعوه ونقوه وفي هذا الزمان تتيح ديونوسيوس بطرك الاسكندرية وكان مدة مقامه على الكرسي سبع عشرة سنة وتتيح في ثلاثة عشر يوماً من برمهات وفي⁴ نسخة بدير ابي مقار ان مقامه على الكرسي سبع سنين وقد شهد سعيد بن بطريق في كتاب التاريخ انها سبع عشرة سنة وهو موافق للسيرة التي نقلت منها هذه النسخة

1. Mss. تادروس. — 2. Mss. ووالنوس. — 3. Mss. واناوس. — 4. EF om. to end.

wisdom and instruction to the bishops assembled on his account; for Paul was like the wolf that howls at the sheep. So the bishops of the council went in haste to Antioch for the glory of the Lord Christ. And among those present in the council were Firmilian, bishop of Caesarea in Cappadocia, and Gregory who has already been named, and his brother Athenodorus, and Helenus, bishop of Tarsus, and Nicomas, bishop of Iconium, and Hymenaeus, bishop of Jerusalem, and Maximus, bishop of Bostra; and with them a multitude of bishops and priests and deacons. Then they sent for Paul, and asked him concerning what he had said, and admonished him because he had blasphemed the Lord Christ; and when he would not retract his opinions, they excommunicated him and banished him.

At this time Dionysius, patriarch of Alexandria, went to his rest, after remaining in the see for seventeen years; and he died on the 13th. day of Barmahat. But in a copy in the Monastery of Father Macarius it is said that he continued upon the episcopal throne seven years. Said, son of Batrik, however, bears witness in the book of the annals that the period was seventeen years; and this agrees with the biography from which the present copy was translated.

وهمناس وتاوفيلس وتاوتكنص¹ ومكسيموس وبرقلس ونيقوموس وإيليانوس² وبولس وبروطونوس³ وولانوس وهيركس وأوطاخوس وتادروس وملخيون ولوكيوس⁴ وبقيتهم الذين في المدن والقرى⁵ القريبة منا⁶ قد كتبنا إليكم يا اخوتنا الاساقفة القديسين والشعوب المحبين للسيد المسيح ابن الله ندعوكم الى الصلاة للرب ان يزيل عنكم مؤامرة بولة السميساطي الذي معه تعليم يولد له الموت اكثر من كل احد لكي تكونوا معنا بقلب واحد مثل ديونوسيوس بطريرك الاسكندرية وبرمليانوس اسقف قبادوقية الذين كتبوا الينا الى انطاكية حتى هدمنا رئيس الضلالة الذي لم يعلموا شيئاً من اقاويله الرديئة لانا نحن الذين قرأنا كتبه في المجمع بالامانة الفاسدة وشهدنا بهذا ومن معنا ومن بعد ذلك عاهدنا انه يتوب وكان ذلك منه هزوءاً وغدرًا وقسا قلبه ولم يتب وبقي على ضلاله مفترياً على الله بكلامه فانكر وجحد الرب في امانته وصفة حال هذا بولة انه انتقل من امانته الى الكفر والضلالة والهلاك وكان فقيراً في جنسه فقراً ظاهراً لانه لم

1. DF om. to وبولس. — 2. Mss. ومليانوس. — 3. Mss. وبرغوموس. — 4. Mss. ولوجيوس. — 5. ABD om. — 6. ABD add. والباعدة عنا.

and Theophilus and Theotecnus and Maximus and Proclus and Nikomas and Aelianus and Paul and Protogenes and Bolanus and Hierax and Eutychius and Theodore and Malchion and Lucius, and the rest, who dwell in the cities near to us. We have written to you, our brethren, the holy bishops, and the laity who love the Lord Christ, the Son of God, calling upon you to pray to the Lord that he may cause to cease from among you the opinions of Paul the Samosatene, who teaches doctrines which beget death for him more than any other; that thus you may be of one mind with us, like Dionysius, patriarch of Alexandria, and Firmilian, bishop of Caesarea in Cappadocia, who wrote to us at Antioch, so that we overthrew the leader of the error, of whose evil teachings they knew nothing, because it was we who read in the council his writings, containing his corrupt faith; and we and those with us bore witness of this. And after that he promised us to repent; but that was mockery and treachery on his part; for his heart was hard, and he would not repent, but remained in his error, imagining vain things about the Lord in his discourses. So he apostatized and denied the Lord in his creed.

Now the condition of this Paul was of such a nature that he went over from faith to misbelief and error and perdition. And he was notoriously poor by birth, because he inherited nothing from his ancestors, and earned nothing by the work of his hands; but he became rich by the wealth of the church, and

يرث شيئاً عن سلفه ولم يرزق شيئاً من صنعه يده واستغنى من مال البيعة وكان ينهب الهياكل بالناموس ويقطع مصانع الاخوة في الحكم واذا زادوه خصومهم برطيلاً عاد معهم عليهم فاكسب له غنى باطلاً من كل وجوه الظلم وكان مع هذا يظهر انه عابد لله وكان يمشي مع الاعوان ويتسلط على الضعفاء ويدور في الشوارع ويحب ان يسمى باسم الاسقفية ويقلق الناس بكثرة من يصحبه من الجمع وكان معه كتب يقرأها كأنه يطلب الخراج ويوجد الناس انه مقدم ويصحبه قوم مسلحين قدّامه وخلفه وكان يبغض التعليم الروحاني ويحب التعاليم البرانية ويرفض الغرباء اذا دخل في البيعة ويطلب المجد من المقدمين ويحتال على المجد الفارغ بكل نوع حتى انه وضع له كرسيّاً¹ له² منبر³ عال كأنه تلميذ المسيح وهو غريب من البيعة وكان قد جعل النساء يقرأن في ليالي الاعياد وفي جمعة الفصح عوض المزامير والتسايع وكان الاخوة المؤمنون يسدون اذانهم اذا سمعوهن يقرأن وكان لا يقبل شيئاً من الكتب ولا يقول ان المسيح ابن الله ولا انه نزل من السماء وتجسد من مريم العذراء بل كان يجدف تجديفاً كثيراً ويظهر انه من

1. F كرسيا عالياً. — 2. F om. to عال. — 3. Mss. منظر.

used to rob the sanctuaries by the Law, and take bribes from the brethren when judging them; and if their adversaries offered him larger bribes, he turned round and took their side against the others. Thus he gained for himself vain riches by every kind of injustice. Yet in spite of that, he professed that he served God. And he used to walk with an escort, and to tyrannize over the poor, and to make a parade through the chief streets; and he loved to be called bishop, and troubled men by the multitude of his attendants. And he had letters with him, which he read while he walked, as if he was collecting taxes; and he made the people feel that he was a ruler; and he was accompanied by armed men before and behind him. And he hated spiritual teaching, and loved strange doctrines. And he neglected strangers, when he entered the church. And he sought glory from the rulers, and made plans for vain pomp of every kind, so that he even placed for himself a throne with a high platform; pretending to be a disciple of Christ, while in reality he was a stranger to the Church. And he made the women chant songs on the nights of the festivals and at the Easter assembly instead of the Psalms and hymns; but the faithful brethren stopped their ears when they heard them chant. And he would not accept any of the scriptures, nor confess that Christ was the Son of God, nor that he came down from heaven, and was incarnate of the Virgin Mary; but he uttered many blasphemies, and declar-

جملتنا فوجب ان اجتمعنا في مجمع وقطعناه واقمنا عوضه انساناً خائفاً من الله اسمه
 دمنوس ولد¹ الطوباني ديمتريانوس² وهو الآن في البيعة مستحق لمجدها وقد كاتبناكم
 بهذا لتكتبوا هذا الجديد وتقبلوا كتبه بالسلامة كترتيب البيعة فاما بولة السميساطي فقد مرق
 من الامانة واخذ دمنوس اسقفية ونحن* بانطاكية وبدأ الملك اوريليانوس يقيم الاضطهاد³⁹ P. *
 على البيعة ولم تكن معونة الرب معه فيما هم ان يفعله وبعد ست سنين مات وصار بعده
 فروبوس³ الملك وفي⁴ زمان هذا الملك ظهر انسان ردى يسمى ماني واظهر افعالاً ردية
 وجدف على الرب ضابط الكل وعلى الابن الوحيد وعلى الروح القدس المبتق من الاب
 وجسر ان قال ان جميعه بارقليط وكان⁵ هذا عبداً لامرأة ارملة كان لها مال كثير وكان قد اوى

1. AB والد. — 2. Mss. دمتریوس. — 3. Mss. تاروس. — 4. ABDE om. to ماني. — 5.
 وفي ذلك الزمان add. بغض البيعة E om. to وكان في زمان هذا الملك فروبوس عبد
 وكان هذا الملك عبداً F ظهر انسان وجعل نفسه اند البارقليط

ed that Christ was one of us. In consequence of these things it was necessary that we should assemble in council and cut him off. And we have appointed instead of him a man who fears God, named Domnus, son of the blessed Demetrianus, who is now in the Church, and deserves her praise. Thus we have written these things to you in order that you may write to this new bishop, and may receive his letters in peace according to the custom of the Church. Paul the Samosatene then has fallen away from the Faith, and Domnus has received his bishopric in our presence at Antioch. »

* P. 39 *And the prince Aurelian began to raise a persecution against the Church¹, but the help of the Lord was not with him in what he intended to do; and after six years he died. And after him was Probus the prince. In his time a wicked man named Manes appeared, and showed forth evil deeds, and blasphemed the Father Almighty, and the only-begotten Son, and the Holy Ghost who proceeds from the Father. And he dared to say that he himself was the Paraclete.

This man had been slave² to a widow woman, who had much wealth.

1. Eus., *H.E.*, VII, 30, 31. — 2. The following account of Manes, Marcellus and Archelaus is taken from the Acts of the Dispute of Archelaus, now only existing in a Latin version, first published, according to the imperfect MS. from Bobbio, by H. de Valois, at the end of his edition of Socrates and Sozomen, Paris, 1668, and from the complete copy at Monte Cassino, by L. Zaccagni in *Collectanea Monumentorum Veterum*, Rome, 1698. There are, however, some variations in the Arabic summary here given. Fragments of a Coptic version of these Acts, and also of Eusebius VII, 30, 32, coming from the White Monastery in Upper Egypt, and written in the tenth century, from which the Arabic version seems to have been translated, exist in the National Library in Paris

اليها ساحر عظيم من اهل فلسطين وقع من فوق السطح فمات فاشترت الامراة ذلك العبد السوء وعامته في المكتب فلما كبر دفعت له كتب ذلك الساحر فلما قرأها وعرف منها السحر مضى الى الفرس وحضر الى الموضع الذي فيه السحرة والعرافون والمنجمون فلما قوى في علم الخطية ظهر له الشيطان وقواه وحبب له بغض البيعة فاضل قومًا كثيرًا بسحرة¹ وصارت الاموال تحمل اليه وصار له صبيان وصبايا يخدمون شهواته النجسة وكان يستعبدهم بسحرة ويضل جماعة من الناس ويقول لهم انه البارقليط الذي وعد السيد المسيح في انجيل يوحنا بارساله وكان انسان نصراني غنى اسمه مرقاس رئيس مدينة من اعمال الشام وكان لها اسقف اسمه ارشلاوس وكان ذلك الرئيس معه روح وبركة ابراهيم واسحق ويعقوب وهو تلميذ البيعة وهو ملازم لها بكرة وعشية مثل الفقير الذي

وفيما هو طائف بالمدن التجا الى بلد من add. قال له ارشلاوس الاسقف 1. E om. to اعمال الشام ونزل عند واحد ارخص فيها اسمه مرقاس وكان محب في الغربا وفعل الخير مع كل احداً وكان لهذه القرية اسقف قديس اسمه ارشلاوس فلما نزل هذا المخالف عند الرجل الغني المقدم ذكره بدا يقول له عن نفسك انك البارقليط الذي وعد السيد المسيح في انجيل يوحنا بارساله فارسل الرجل الغني واحضر الاب الاسقف ليسمع كلامه فوجد واطهر كذبه وقال له الاسقف

For there had formerly lived with her a great magician, a native of Palestine, who fell from the house-top and died. After that, the woman bought that wicked slave, and had him taught in the writing-school; and when he grew up, she gave him the books of that magician. And when he had read them, and learnt magic from them, he went to Persia, and visited the place where the magicians and diviners and astrologers dwelt. And when he was strong in the doctrines of sin, Satan appeared to him, and strengthened him, and encouraged in him the hatred of the Church. So he led astray many people by his magic; and money was brought to him; and he had youths and girls, who ministered to his evil desires, and whom he enslaved by his magic. And he led astray a multitude of people, saying to them that he was the Paraclete, whom the Lord Christ promised to send in the Gospel of John.

And there was a rich Christian man, named Marcellus, chief of a city in the province of Syria, where there was a bishop named Archelaus. And upon this chief was the spirit and blessing of Abraham, Isaac and Jacob; and he was a disciple of the church, and constant in his visits there, morning and

(MS. copte 129¹¹). See Crum, *Eusebius and Coptic Church Histories* in *Trans. of Soc. of Bib. Arch.* Feb. 12. 1902.

ليس له شيء وكان يسمع مواعظ الاسقف كما يجب ويفعل الخير من ماله مع اهل مدينته¹ وكان بابه مفتوح لكل من يأتيه من المساكين والمظلومين بالخراج وغيرهم مثل ايوب القديس ولما كان في ذلك الزمان سبى الفرس اهل ضيعة قريبة منه واخربوا البلد وقتلوا اناساً كثيراً فانفذ اليه المسييون وسالوه ان يفعل معهم رحمة فاجاب سواهم بمحبة واستدعى مقدم الفرس واخذ منه عدة المسييين فلما حضر اليه اخرج له واجماعة معه مالا وقال لهم خذوا ما شئتم عن هؤلاء المسييين فلما رأوا فعله الحسن امتنعوا من ذلك وقالوا له ما نفعل هذا لكن ادفع لنا ما شئت عن الرجال الذين معنا فاستقر الحال بينهم على ثلاثة دنانير عن كل نسمة فخاص جميع من كان معهم وقام لهم بالمال واكرمهم بشيء آخر خارجاً عن الثمن وتسام السبي منهم وقام بهم سبعة ايام وكان يعال المرضى منهم مثل اولاده وانفذ الى بلادهم ودفن من قتله الفرس منهم ثم بنى للاحياء

1. F add. ويعطى ماله مجاناً.

evening, like a poor man who possesses nothing. And he used to listen to the sermons of the bishop, as it was his duty to do, and to perform good works with his money among the people of this city. And his door was open to everyone who came to him, whether they were the poor or those oppressed by the taxes, or others; so that he was like the holy Job.

And at that time the Persians took captive the people of a village near the house of Marcellus, and laid waste the village, and killed many people. Then the prisoners sent to him, and asked him to perform an act of mercy towards them. Accordingly he consented to their request in charity, and interceded with the leader of the Persians, and received from him many of those that had been taken. And Marcellus, when he came before the Persian chief, offered money to him and to many who were with him, saying to them : « Take what you please in payment for these captives. » But when the Persians saw his good deed, they refused to do as he proposed, and said to him : « We will not do this, but give us what thou wilt as a ransom for the men who are with us. » So the affair was settled between the parties at three denarii for every person. Thus Marcellus delivered all that were in the hands of the Persians, and paid them the money, and presented to them as a gratuity something beyond the price agreed upon; and he received the captives from them, and remained with them seven days. And he tended the sick among those prisoners as if they were his own children; and he sent to their town, and buried those whom the Persians had slain of them. Then he rebuilt the houses of the living whom he had redeemed; and the hearts

الذين افتكهم مواضعهم واطمان قلوب من بقى فى البلد وبنى لهم جميع البيع واسكنهم فى بلدهم فلما مضوا الفرس من عنده الى بلدهم تحدّثوا بجميع ما فعله وكثرة ماله ومحبّة اهل بلده له فلما سمع مانخاوس الفاجر ما فعله هذا الرجل ففكر وقال ان انا ملكت وقبّلت هذا الرجل فجميع الشام يكون تحت امرى فكتب اليه كتاباً يقول فيه البارقليط مانى يكايت مرقاس اننى سمعت جوده افعالك فعلمت انك تكون لى تلميذاً * P. 40 مصطفى لاعرفك الطريق المستقيم الذى اتقذنى المسيح لاعلم الناس بها والآن فقد اضلكم معلموكم اذ يقولون ان الله جل ذكره حل¹ فى بطن امرأة وقد قالوا الانبياء قولاً غير² الحق عن المسيح لان الاله العتيقة شرير لا يريد ان يؤخذ منه شيء فلما الاله الحديثه فهو صالح اذا اخذوا منه لا يتكلم وقال فيه كلاماً كثيراً تجديفاً لا يجوز ذكره ولا قال الشيطان قط مثله وسلم الكتاب الى واحد مثله واتقذه الى مرقاس فلما سار الرسول الى

1. AB om. — 2. Mss. om.

of those who remained in the town were set at ease; and he rebuilt for them all the churches, and made them live in their town. And when the Persians went away from his country to their own land, they related all that he had done, and the greatness of his wealth, and the love of the people of his town for him.

Now when Manichæus, the evil one, heard what this man, Marcellus, had done, he thought over it, and said to himself: « If I could gain this man over, and receive him into my sect, then the whole of Syria would be under my influence. » So he wrote him a letter, in which he said: « The Paraclete, Manes, writes thus to Marcellus. Verily I have heard of the excellence of thy deeds, and therefore I know that thou wilt be a chosen disciple of mine, * that I may make known to thee the straight way, which * P. 40 Christ has sent me to teach to men. But now your teachers have led you astray, since they say that God, whose Name is glorious, entered the womb of a woman. And the prophets said untrue words of Christ; for the God of the Old Testament is evil, and wills not that anything should be obtained from him. But as for the God of the New Testament, he is good, and when they take aught from him he does not refuse. » And he said of Christ many words blasphemously, which it is not lawful to repeat; nor has Satan himself ever said the like!

And Manes gave the letter to one like himself, and sent him to Marcellus. But when the messenger came to Syria, none of the people received him on the way, to entertain him at his house; and he suffered greatly from hunger,

الشام لم يقبله احد من الناس في طريقه ليأويه عنده وناله صعوبة عظيمة من الجوع وكان يفتدى بالحشيش الى ان وصل الى مرقس فلما اخذ مرقس الكتاب وقرأه انقذه الى الاسقف ارشلاوس وجعل الرسول في مكان وقام بحاله فلما قرأ الاسقف الكتاب تنف شعراً¹ رأسه وقال ليت اني مت ولم أقرأ هذا الكتاب التجديف وانفذ الى مرقس فأتاه بالرسول² فسأله عن سيرة هذا ماني وكيف حاله فاعلمه ذلك ورغب الرسول ان يقيم عندهما لما سمع كلامهما ورأى خيرهما وجودتهما فعرض مرقس عليه الرجوع بجواب الكتاب ودفع له ثلاثة دناذير فقال اغفر لي يا سيدي اتى لا اعود اليه ففرحوا بخلاص نفسه من شباك الموت وكتب مرقس الى ماني جواب كتابه وبعثه اليه مع احد عبيده وقال الاب ارشلاوس لذلك العبد لا تاخذ منه شيئاً ولا تأكل ولا تشرب عنده ثم سيرة وبعد سبعة ايام وصل ماني الى مرقس³ وهو لابس اسكيماناً دقيقاً لنظن واستخارة دقيقة من تحته واشتمل برداء نازل على رجليه مزين بصور من قدّامه ومن خلفه ومعه اثنين وثلاثين صبياً وصبية يمشون خلفه فلما دخل منزل مرقس عمد الى كرسي فجلس

1. F. شعر لحيته ورأسه. — 2. ABD الرسول. — 3. Mss. ارشلاوس.

feeding only upon herbs, until he came to the house of Marcellus. So when Marcellus had received the letter and read it, he sent it to the bishop Archelaus; and having provided the messenger with a lodging, he waited. Then, when the bishop had read the letter, he tore the hair of his head, saying : « Would that I had died before reading this blasphemous letter ! » And he sent to Marcellus, who brought the messenger to him; and the bishop asked him concerning the history of this Manes, and in what circumstances he was living. So the man informed Archelaus of those matters. And that messenger desired to remain with these two, when he heard their words, and saw their virtues and their excellence. Then Marcellus requested him to return to Manes with an answer to the letter, and gave him three denarii. But he said : « Pardon me, my lord, but I will not return to him. » Thereupon they rejoiced at the salvation of his soul from the snares of death. And Marcellus wrote to Manes an answer to his letter, and sent it to him by one of his slaves. And the Father Archelaus said to that slave : « Take nothing from him, and neither eat nor drink with him. » Then he sent him on his journey. And after seven days, Manes came to Marcellus, dressed in a habit of fine linen, with a tunic of fine material beneath it; and he was wrapped in a cloak descending over his feet, adorned with figures in front and behind; and with him were thirty-two youths and girls walking behind him. So when he entered the house of Marcellus, he

عليه في وسط المنزل وكان يظن انهم استدعوه ليتعلموا منه فانفذ مرقلس الى الاسقف ارشلاوس فلما رآه جالسا على الكرسي تعجب من قلة حياته فسأله الاسقف وقال له ما اسمك قال اسمي البارقليط قال له ارشلاوس انت البارقليط الذي قال السيد المسيح انه يرسله الينا قال نعم انا هو قال له الاسقف كم عمرك سنة قال خمس وثلاثون سنة قال له ارشلاوس الاسقف المخلص المسيح قد قال لتلاميذه اقيموا في اورشليم ولا تمضوا ولا تبشروا حتى تتدرعوا القوة من العلاء وهو البارقليط روح القدس ومن بعد عشرة ايام من صعوده الى السماء كما قال حل البارقليط على الرسل في يوم العنصرة وهو تمام خمسين يوماً بعد الفصح والتلاميذ الى¹ الان كما تذكر انت ينتظرونك باورشليم ولهذا الامر نحو² ثلثمائة سنة منذ³ بشروا وخرجت اصواتهم في جميع الارض وانتهى كلامهم الى اقطار المسكونة ولو كان الامر كما قلت ما كانوا بشروا وكانوا باقين احياء في اورشليم الى الان ومن ابن رأيت انت السيد المسيح وعمرك خمس وثلاثون سنة

وسلط 3. E om. to من. — 2. ABDE add. من. — 1. E om. to ذكر. 1. E om. to ذكر. و انت عبرت نحر خمسة وثلاثون سنة فلما افصحده الاسقف واظهر كذبه فشا من البلد add. عليه فالتجأ الى بعض القري فلما طلع خبره طردوه اهلها ولم يقبله احداً فعاد الى بلاد الفرس لان كان اصله منبهاً وكان اسمه ماني فوقع بد ملك الفرس

went straight to a chair, and sat upon it in the midst of the house; and he thought that they would request him that they might receive instruction from him. So Marcellus sent to the bishop Archelaus, and when he saw Manes sitting on the chair, he was astonished at his want of shame. Then the bishop questioned him, and said to him: « What is thy name? » Manes replied: « My name is Paraclete. » Archelaus said to him: « Art thou the Paraclete of whom the Lord Christ said that he would send him to us? » He said: « Yes; I am he. » The bishop asked him: « How many are the years of thy life? » He answered: « Five and thirty years. » Archelaus, the bishop, said to him: « The Saviour Christ said to his disciples: « Remain in Jerusalem, and do not depart, nor preach the gospel, until you are clothed with the power from on high, which is the Paraclete, the Holy Ghost. And after ten days from his Ascension into Heaven, as he said, the Paraclete descended, on the day of Pentecost, which was the completion of fifty days after the Pasch. But according to thy words, the disciples are still awaiting thee at Jerusalem; and yet by Christ's command it is about three hundred years since they began to preach, and their voice went forth into all lands, and their words reached the ends of the world. If the event had been as thou sayest, they would not have preached, but would have remained alive

وهو قد امر ان * لا تجلس في صدور المجالس وها انت قد جلست في اعلى موضع في * P. 41 البيت فقال له ماني اليس الانجيل يقول اني انفذ اليكم البارقليط قال له ارشلاوس ان كنت تؤمن بالانجيل فهو يقول للسيدة مرتمريم العذراء روح القدس تحل عليك وقوة العلي تظلمك والذي تلدينه¹ قدس وابن الله يدعى ثم اخرج له كتابه الذي انفذه الى مرقلس وهو يجحد فيه ميلاد المسيح من امرأة وينكر موته وقيامته من بين² الاموات فبدأ ماني يتكلم بقوله³ الباطل انه الالهان احدهما النور والاخر الظلمة وما يشبه هذا من الكفر فقال له الاسقف ارشلاوس اذا انا اردلتك بقدر كذبك فانت تثبت لي على مقالاتك لكن هو ذا انفذ احضر لك امة لا يعرفون الله الاله السماء ليرذلوك من كلامك وانفذ احضر له رجلين احدهما حكيم⁴ طيب والاخر كاتب وقال لهما⁵ اسمعا ما يقوله هذا الرجل هل في كتبكم كلام تقبلونه وكلام ترفضونه قالوا بل كلما في كتبنا قبله ولا نرفض

1. ABD تلديه F ثلاثة. — 2. AB om. — 3. DF بقوة الباطل. — 4. AB om. — 5. AB ائيم.

till now. And where didst thou see the Lord Christ, thine age being thirty-five years? * P. 41 * And he bade thee not to sit in the chief places at assemblies; yet, behold, thou hast taken the highest seat in the house. »

Then Manes enquired : « Does not the gospel say, I will send you the Paraclete? » Archelaus answered : « If thou believest in the gospel, he said to our Lady Mary, the Virgin : The Holy Ghost shall descend upon thee, and the power of the Highest shall overshadow thee; and he whom thou shalt bring forth is Holy, and shall be called the Son of God. » Then the bishop brought forth the letter of Manes, which he had sent to Marcellus, in which he denied the birth of Christ from a woman, and declared his disbelief in Christ's death and resurrection from the dead. Thereupon Manes began to speak of his false doctrines, saying that there were two gods, one of them Light, and the other Darkness, and uttering similar infidelities. So the bishop Archelaus said to him : « If I refute thee according to thy lies, thou wilt still insist on thy doctrines before me. But behold, I will send and bring into thy presence people who do not know God, the God of Heaven, that they may put thee to shame in thy words. » Accordingly he sent and brought before him two men, one of them a philosopher and physician, and the other a scribe, and said to them : « Hear what this man says. Are there in your books some words which you accept, and other words which you reject? » They answered : « No; but we accept everything in our books, and we reject nothing in them. For if we separated part of our books from the rest, we should neither know how to read them nor how to accept them. »

منه شيئاً ومتى ميّزنا بعضها من بعض لم تستقم لنا قراءته ولا قبوله فاجاب الاسقف وقال لهما هذا الرجل يبشر ويقول انه تلميذ المسيح وهو يرفض اوامر المسيح فقالا له ما نقبله ولا نقرب شيئاً من اموره فلما تكلم وسمع الجمع كلامه المملوء تجديفاً وثبوا عليه ليقتلوه فمنعهم الاسقف عنه وقال لهم يقتل بيد غيرنا ثم نفاذ من المدينة وقال له احذر ان توجد في اعمالنا لئلا تموت فلما خرج مضى الى ضيعة فيها قس يحب الغرباء فاوى اليه وقام عنده شهراً وهو لم يعرفه فكلم القس باقاويله الردية¹ فقال له القس ما سمعت انا بهذا الكلام قط لكننى انفذ الى ارشلاوس ياتى ويسمع منك ما تقول فان كان جيداً فقبلناه فلما سمع مانى اسم ارشلاوس قلق لذلك لمعرفته بشجاعته وحكمة الله الذى فيه وعاد من وقته الى بلاد الفرس وجرى على عادته فى التجديف فحكم عليه البارقليط الحقيقى بحكمته وسلط عليه ملك الفرس فسلخ جلده ورماله للوحوش فاكلوه²

واقام هذا الاب مكسيموس على كرسي الاسكندرية 1. ABD om. — 2. E om. to end; add. بطرركا ثمانية عشر سنة وثنيح فى رابع عشر برمودة صلاته وبركانه تكون معنا الى الابد امين.

Then the bishop answered and said to them : « This man preaches and says that he is the Paraclete whom Christ sent, and yet he neglects the commands of Christ. » Then they said to him : « We do not accept Christ nor do we touch anything of his. » And when Manes spoke, and the assembly heard his words full of blasphemy, they rushed upon him to kill him; but the bishop forbade them to do that, and said to them : « He will be slain by the hand of another than us. » Then he banished Manes from the city, saying to him : « Take heed that thou be not found in our province, lest thou die! »

When Manes went forth, he betook himself to a village where there was a hospitable priest, with whom he dwelt. And Manes remained for a month in the house of this priest, who did not, however, know who he was. At last he spoke to the priest of his wicked doctrines. So the priest said : « I have never heard of these words before; but I will send to the bishop Archelaus, that he may come and hear from thee what thou sayest, and then if it is good, we will accept it. » But when Manes heard the name of Archelaus, he was troubled thereat, because he knew his valour and the wisdom of God which was in him. Therefore he returned without delay to the land of the Persians, where he continued, as his custom was, to utter blasphemy. But the true Paraclete condemned him in his wisdom; for he delivered him into the power of the king of the Persians, who flayed off his skin, and cast him to the wild beasts, which devoured him.

وفي تلك الايام توفي فليكس بطرك رومية وجلس بعده اوطيخيانوس وكان مقام فليكس في البطركية خمس سنين واقام اوطيخيانوس عشرة شهور وتيسح وجلس بعده مرقليوس¹ في ذلك الزمان اخذ بطركية انطاكية من بعد دمنوس تيماس² ومات اوراليانوس³ الملك واخذ المملكة بعده ابروبوس واقام ست سنين ومات ثم ملك بعده قاروس⁴ وقرنوس ونوماريانوس⁵ اقاموا ثلث سنين وماتوا وملك بعدهم ديقلاديانوس الذي حل منه على البيعة جهاد عظيم اكثر ممن تقدمه وهدم البيع واحرق الكتب وقتل اللاساقفة والكهنة وخلقاً كبيراً من المؤمنين واما سقراطيس فانه توفي في لادقية وصار عوضه اوساويوس هذا جاء⁶ من الاسكندرية من اجل المجمع الذي اجتمع بانطاكية على بولة السمساطي * وصار بعده انطوليوس وكان قد وصل الى الشام من الاسكندرية وجعل سبب دخوله⁴² * اليها ومقامه بها ان يعلم اولادهم وتمهر في العلم حتى بلغ خبرة الى رومية وزحف

3. — سموناوس DF سموتاوس AB. — 2. مرتينوس F مرتينوس D مرنيسوس B مرنيسوس A. — 1. جاء الى الاسكندرية وجعل Mss. — 6. اوماريوس Mss. — 5. قاريوس Mss. — 4. اوليانوس Mss. سبب دخوله اليها ومقامه بها اعلام اهلها حال المجمع الذي اجتمع بانطاكية على بولة السمساطي وكان قد وصل من الشام الى الاسكندرية وجعل سبب دخوله اليها ان يعلم الخ.

At that time died Felix¹, patriarch of Rome; and Eutychianus was enthroned after him. And the length of time that Felix remained in the patriarchate was five years. And Eutychianus remained ten months, and then went to his rest. And after him sat Marcellinus. And at that time Timaeus received the patriarchate of Antioch after Domnus.

When Aurelian, the prince, died, Probus received the empire after him, and remained six years and died. Then, after him, reigned Carus and Carinus and Numerian; and they continued three years and then died. And after them reigned Diocletian, through whom a great persecution descended upon the Church, greater than those of his predecessors; for he destroyed the churches, and burnt the books, and slew the bishops and priests and many of the faithful.

And Socrates died at Laodicea, and Eusebius was appointed bishop of that city instead of him. This man had come from Alexandria on account of the council which had assembled at Antioch concerning Paul the Samosatene. * His successor was Anatolius, who also had arrived in Syria from Alexandria, whither he had migrated, and where he had taken up his abode in order that he might teach the young people there. For he was skilled in learning so that his fame reached as far as Rome. And when

1. The rest of this life is from Eus., *H. E.*, VII, 32.

عسكر من رومية الى مدينة الاسكندرية وحصرها ولم يزل اناطوليوس¹ المعلم يسفر بينهم بالمداد حتى اصلح الحال وثبت السلامة وزال الحرب وكانوا كبراء المدينة قد وجدوا عليه لانه الزمهم بما لا يريدون فقال لهم دعوا الشيوخ والعجائز والاطفال يخرجون من المدينة لانهم غير مطلوبين وافعلوا اتم ما² تختارون بيلدكم وتبقون بما في ايديكم من الغلات المخزونة عنكم فطابت قلوبهم بذلك واجتمع بالغداة جند المدينة ورؤساءها وتشاوروا في ذلك فأرؤد صواباً فاخرجوا الشيوخ والعجائز والاطفال وقوم كثير غيرهم خرجوا من الابواب في الليل فأمر الملك اقلاديوس³ بعد هذا بقتل جند المدينة لانهم ساعدوا اهلها على الخروج منها واخربوها وكان اوسايوس ايضاً فيما بينهم مثل الطبيب او الاب الذي يداوى الجهتين جميعاً وكان هذا الرجل اسقف اللادقية وجاء الى⁴ كرسيه مع الاسقف الاخر من⁵ الاسكندرية باتفاق جيد ومن بعد القتال الذي كان بالاسكندرية كتب اناطوليوس تعاليم كثيرة ونفع بها اهل المدينة وكتب لهم حساب

1. Mss. ناطولاوس. — 2. AB om. with foll. word. — 3. Mss. ديثلاديانوس. — 4. Mss. الى. — 5. Mss. من.

an army marched from Rome to the city of Alexandria, and besieged it, Anatolius the teacher did not cease negotiating between the two parties, with all fairness until he improved the state of affairs, and established peace, and the war ceased. And the great men of the city were incensed against him, because he urged them to do what they did not wish. So he said to them : « Let the old men and old women and young children leave the city, for they are not required here; but do you do what you will with your city, for so you will retain the provisions which are in your hands, stored up among you. » Thus their hearts were appeased by this advice; and the next day the soldiers and the captains of the city assembled, and took counsel about this matter, and decided that it was right so to act. So they sent out the old men and old women and children; and many others escaped through the gates by night. After that, the emperor Claudius commanded to slay the troops of the city, because they had helped the people to depart from it; and the city was laid waste. And Eusebius also acted between the two parties as a physician or father who heals both sides alike. And this man was bishop of Laodicea, and he came to his see with the other bishop from Alexandria in excellent agreement. And after the fighting which took place at Alexandria, Anatolius wrote many instructions, and the people of the city profited by them. And he wrote for them a calculation of Easter also.

الفصح ايضاً وفي اول يوم من الشهر بعد المجمع الذى كان بانطاكية على بولا السميساطى اقيم ثاوتكنص اسقفاً على كرسى قيسارية فلسطين واوسايوس المقدم ذكره على اللادقية وكان رجلاً عظيماً عند الرب وكذلك اناطوليوس فكانا كلاهما مؤيدين بروح القدس والتعاليم الروحانية ثم تنيحاً احدهما بعد الاخر وصار اصطفانوس اسقفاً على اللادقية وكان رجلاً ممتلئاً حكمة ويتعجب منه كل احد وليس حكمة الكلام فقط بل والامانة المستقيمة وبنى البيع التى كانت هدمت فى مدينته وجدها بمعونة الله له وكان تاودوتوس¹ الاسقف فى زمان الاضطهاد وكان مستحقاً الاسمين المسمى بهما لان اسمه تفسيره عطية الله واسم الاسقفية وكان مجباً للشعب وراعياً وطبيباً ماهراً لصلاح نفوسهم حتى قيل انه لم يكن له شبه فى محبته وكان اغايوس² اسقف قيسارية فلسطين مثله ايضاً وكان قد تعب مع شعبه بمحبة عظيمة وكان مجباً للفقراء وممسكاً شعبه مثل عبد امين لله واستحق بعد ذلك اكليل الشهادة مع كثير من قسوس الاسكندرية واستشهدوا ايضاً الذين معهم يريوس ومليطيوس³ الذى صار اسقف بنطس وهو المعروف

1. Mss. تارودوسيوس. — 2. Mss. اغناطيوس. — 3. Mss. وليطيوس.

And on the 1st. day of the month after the council, which took place at Antioch to judge Paul the Samosatene, Theotecnus was established as bishop on the episcopal throne of Caesarea in Palestine, and the above-mentioned Eusebius over Laodicea. And Eusebius was a man powerful with the Lord, as also was Anatolius; for they were both inspired by the Holy Ghost to impart spiritual doctrine. Then they went to their rest, one after the other; and Stephen became bishop over Laodicea. He was a man full of wisdom, and everyone was astonished at him; and it was not merely wisdom of words, but the true orthodox faith; and he rebuilt the churches which had been destroyed in his city, and renewed them with the help of God given to him. And his successor, the bishop Theodotus, lived in the time of persecution, and was worthy of the two names by which he was called; for the interpretation of his own name is Gift of God, besides the name of bishop. And he was a lover of the people, and their shepherd and physician, skillful in doing good to their souls, so that it was said that there had been none equal to him in his charity. And Agapius, bishop of Caesarea in Palestine, was like him also, and had laboured among his people in great charity; for he loved the poor, and controlled his people like a faithful servant of God; and after this he merited the crown of martyrdom, with many of the priests of Alexandria. And there were martyred also with them Pierius; and Meletius, who had become bishop of Pontus, and was called Honey, on account

بالعمل الشهد لاجل حلاوة لسانه المملوء من تعليم الله ونعمته وكان محباً للصدقة على
المساكين ولا يذخر شيئاً بالجملة وكان جميع تعليمه من الانجيل وكان في زمان تثبتت
الناس واضطهادهم وكان ثابت التعليم ولما تيسح همنايوس اسقف اورشليم جعل عوضه
P. 43 * زبداس¹ ولما تيسح صار بعده ارمون وكان هذا متعباً في زمان الاضطهاد وتيسح
مكسيموس بطريرك الاسكندرية في² رابع عشر برمودة بعد ان قام ثمانى عشرة سنة

ثاونا البطريرك وهو من العدد السادس عشر

ولما تيسح مكسيموس جلس بعده ثاونا على الكرسي بالاسكندرية بعد اجتماع الشعب
واتفاق رأيهم على صلاحه فقدموه في اول سنة من ملك نومريانوس³ وقاروس وقارينوس
الملوك وبنى يعة حسنة على اسم السيدة مريم⁴ وسميت طاوماتار⁵ والى هذا الوقت كانت

1. Mss. زبدالوس. — 2. ABDF om. to برمودة. — 3. Mss. وقارينوس وقارينوس. —
4. E om. to العذرى. — 5. Mss. طاوماتا.

of the sweetness of his tongue, which was full of the doctrine and grace of God. Meletius loved to give alms to the poor, and grudged nothing; and all his teaching was from the gospel; and he lived in the time when men were scattered and persecuted, and yet was constant in doctrine.

When Hymenaeus, bishop of Jerusalem, went to his rest, Zambdas was appointed instead of him; * and when Zambdas died, there came after him * P. 43 Hermon, who suffered hardships in the time of persecution.

And Maximus, patriarch of Alexandria, went to his rest on the 14th. of Barmudah, after he had remained eighteen years in the see.

THEONAS¹ THE SIXTEENTH PATRIARCH. A. D. 282-300.

When Maximus went to his rest, Theonas took his seat after him upon the episcopal throne of Alexandria, after the people had assembled, and had come to an agreement upon his fitness for the office. So they promoted him in the first year of the reign of Numerian, Carus and Carinus, the princes. And he built a handsome church in the name of our Lady Mary, which was called the Church of the Mother of God². For up to this time the people had celebrated the liturgy in caves and underground places and secret

1. Eus. H., E., VII, 32. — 2. Θεομήτωρ.

الشعوب يقدسون في المغائر والكهوف والمواضع المخفية فمن ماري مرقس الانجيلي الى السنة الثالثة من بطريركية ثاونا مائتان وتسع عشرة سنة وتنتهي في الثاني من طوبة بعد ان اقام تسع عشرة سنة وكان في ايام هذا الاب البطرك ثاونا كاهن قديس وكان له زوجة طاهرة وكان¹ جميعاً سالكين في طريق الرب حافظين وصاياه عاملين باوامره متمسكين بقوانين الديانة ثابتين على الامانة ولم يكن لهما ولد وكان² حزني القلب لاجل ذلك وكانا يكثران الصوم والصلاة والصدقة لينعم الرب عليهما ويرزقهما ولدًا تقر عيونهما به فلما حضر³ عيد التلميذين الجليلين بطرس وبولس في اليوم الخامس من ايب وحضروا⁴ جميع المؤمنين للبيعة ليعيدوا لهما وحضرت زوجة هذا الكاهن في حيث صورتها فابصرت المؤمنين يقدمون اولادهم ويدهنونهم بزيت القنديل الموقود قدام الصورتين فتهدت بقلب قريح واستشفعت بهما الى الرب وتناولات من السرائر المقدسة واخذت السلام الالهى وانصرفت الى منزلها شاكرة للرب سبحانه فرأت في تلك الليلة في منامها شخصين بلباس

1. E om. to الامانة على. — 2. E om. to عيونهما به. — 3. E om. to الجليلين add. كان. — 4. E om. to صورتها add. صحبة. توجهت امرأة الكاهن الى البيعة. ليلة شهادة روسا التلاميذ المؤمنين.

resorts. And from saint Mark the evangelist to the third year of the patriarchate of Theonas were two hundred and nineteen years. And he went to his rest on the 2nd. of Tubah, after remaining nineteen years in the see.

There was in the days of this Father, the patriarch Theonas, a holy priest, who had a pure wife; and these two walked together in the way of the Lord, keeping his commandments, and acting according to his precepts, cleaving to the canons of their religion, firm in the faith. But they had no child, and were sad at heart for this reason. And they multiplied fasts and prayers and alms, that the Lord might be gracious to them and grant them a child, by the sight of whom their eyes might be refreshed. When the feast of the two glorious disciples, Peter and Paul, came round, on the fifth day of Abib, and all the faithful were present in the church, to keep their feast, the wife of this priest, being present near the place where the picture of those two saints was, saw the faithful bringing their children forward, and anointing them with the oil of the lamp which was lighted before the two pictures. So she sighed, with a wounded heart, and prayed those two saints to intercede with the Lord for her. And she partook of the Holy Mysteries, and received the peace of God, and departed to her home, thanking the Lord of glory. And that night she saw in her sleep two persons in the dress of the patriarchs, who said to her : « Be not sad, for the Lord has heard thy petition, and has given thee a child with whom he will refresh

البطارقة يقولان لها لا تحزنى فان الرب قد سمع دعائك ووهب لك ولدًا يقر عينك به ويكون ابا لشعوب كثيرة ويظهر اسمه وقده مثل صمويل النبي لانه ابن موعده فاذا اصبحت امضى باكرًا الى الاب ثاونا البطرك واعلميه بهذا ليبارك عليك فان الله برحمته يهب لك ولدًا مباركًا فلما اصبحت اعلمت زوجها الكاهن بذلك فقال لها امضى واعلمي ثاونا البطرك كما قيل فعضت اليه واعلمته بذلك فبارك عليها وقال لها يتم الله طلبتك ويجب مسئلتك فالرب صادق واعماله عجيبة في قديسه وانصرفت الى منزلها فحملت بعد ذلك بمدة يسيرة وكانت تحرس نفسها بكل الطهارة ومداومة الصوم والصلاة ليلاً ونهارًا الى يوم عيد القديسين بطرس وبولس في الخامس من ايب فولدت ابناً فمضى المبرر الى ابنا ثاونا البطرك واعلمه بانها قد ولدت ابناً ففرح بذلك جداً وفرح زوجها الكاهن الابروطس وقال لهما ابنا ثاونا * البطرك اسموا بطرس ففعل ذلك وكان الصبي يشب وينشئ وينمو مثل يوحنا المعمدان حتى بلغ ثلث سنين فحمله ابواه الى البطرك وقالوا له هذا ابن صلواتك فبارك عليهما وعليه وعمده ولما صار في خمس سنين دفعه ابواه

thine eyes. And he shall be a father to many people; and his name and his holiness shall appear like those of Samuel the prophet, for he is the son of a promise. Therefore when the morning comes, go early to the Father Theonas, the patriarch, and make this known to him, that he may bless thee; for God in his mercy will give thee a child who shall be blessed. » Accordingly, when it was morning, she told her husband the priest, and he said to her : « Go and make this known to Theonas the patriarch, as thou wert bidden. » So she went to him, and made the dream known to him; and he blessed her, and said to her : « The Lord will perform thy request, and answer thy prayer; for the Lord is true to his word, and his works are wonderful among his saints. » And she departed to her home. And a short time after that, she conceived; and she guarded herself in all purity, and in continual fasts and prayers night and day, until the day of the feast of Peter and Paul, on the fifth of Abib, when she brought forth a son. And the messenger of good tidings went to Abba Theonas, the patriarch, and informed him that she had become the mother of a son; and he rejoiced greatly thereat. And her husband, the archpriest, also rejoiced. And Abba Theonas, the patriarch, said to them : * « Name him Peter. » And it was done so. And * P. 44 the child grew and waxed and increased, like John the Baptist, until he reached the age of three years. Then his parents carried him to the patriarch, and said to him : « This is the son of thy prayers. » So Theonas blessed them and the child, and baptized him. And when the child was five years

للتعليم فتعلم الحكمة في اسرع وقت وصار احفظ ممن في البيعة من ابناء جنسه وفي سابع سنة جعله اغنسطس وامتلاً من النعمة الروحانية فلما صار في اثنتي عشرة سنة كمله شماساً وكان يصول على الشمامسة بالمعرفة والنسك وما وهبه الله له من النعمة الروحانية السمائية فلما كمل له ست عشرة سنة قدموه قسيساً لما رآه البطريرك من عفاه وصيافته وعلمه ونسكه وصحة امانته وجودة معرفته وطهارته وملازمته خدمة البيع ليلاً ونهاراً وكان قد ظهر في تلك الايام رجل مجدف يقال له صليوس فقال مقالة خارجة عن الامانة وذلك¹ انه اعتقد اقنوماً واحداً للاب² والابن والروح القدس الثالث المقدس وليس هو ثلاثة اقانيم بل ثلاثة اسماء وهو كفر بالانجيل ولم يسمع الى المكتوب فيه ان سيدنا يسوع المسيح عند ما اعتمد من يوحنا ابصر روح القدس قد حل عليه شبه حمامة وسمع صوت الاب من السماء يقول هذا ابني الحبيب الذي به سررت فلما سمع جماعة تبعوه واضلهم بطغيانه ثم انه جمع شعبه وجاء الى البيعة عند حضور الاب البطريرك ابا ثاونا في يوم عيد كبير فوقف على

1. E om. to بطغيانه add. واصلهم جماعة. 2. AB الاب.

old, his parents gave him to be instructed. And he learnt wisdom in a very short time, and came to have a better memory than the rest of his comrades who were in the Church. And in his seventh year the patriarch made him reader; and he was filled with spiritual grace. And when he was twelve years old, he made him fully deacon; and he surpassed the other deacons in knowledge and piety, and in the spiritual and heavenly grace which God gave him. When he was fully sixteen years old, he was promoted to be priest, on account of the chastity and modesty and knowledge and piety, and true faith, and soundness of learning, and assiduous service of the churches, night and day, which the patriarch saw in him.

And in those days there had appeared a blaspheming man, named Sabellius, who preached a doctrine divergent from the faith; and this was that he believed that the Father, Son and Holy Ghost, the holy Trinity, were one Person, and not three Persons, but merely three names. Sabellius disbelieved in the gospel, and would not listen to that which is written therein; that our Lord Jesus Christ, when he was baptized by John, saw the Holy Ghost descending upon him like a dove, and heard the voice of the Father from heaven, saying : « This is my beloved Son, in whom I am well pleased. » So many, who heard the teaching of Sabellius, followed him, and he led them astray by his impiety. Then he assembled the members of his sect, and came to the church, when the father and patriarch, Abba Theonas, was present, on the day of a great feast; and he

الباب وانفذ اليه رسولا قال له اخرج ناظرني في هذا اليوم فان كنت على صواب تبعك والا اعلم الشعب انك على الغلط فقال الاب البطرك لبطرس القس اخرج الى هذا الكافر اسكته عنا فلما خرج ونظره صليوس قال¹ انتظروا الى صلف ثاونا وبذخه لم يرسل الي الا اقل من عنده من الصبيان الصغار فقال له بطرس ان كنت انا عندك صغيرا فانا عند ابي ثاونا كبير والرب يظهر كفرك به اليوم بان ينصرني عليك كما نصر داود النبي على جالوث الجبار ويظهر الرب آفته فيك وينتقم منك ويهلكك مع اصحابك ويطل قولك ويفسد رأيك حتى لا يبقى لك ذكر ولا مقال فما استم قوله حتى تعوج وجه صليوس وصار خلف قفاه وسقط على الارض ميتا وتهاربوا اصحابه وكلمن كان معه وهلك وباد ذكره وانقطعت مقالته ولم يبق له ذكر هذا منتهى ما كان من امر صليوس واظهر الرب اية اخرى على يد بطرس القديس وذلك انه كان عيد كبير في مدينة الاسكندرية

1. E om. to الصغار add. استصغره وعزل على الاب في ارساله لد ذلك القس. — 2. E om. to وينتقم منك.

stood at the door, and sent to the patriarch a messenger, who said to him : « Come out and discuss matters with me this day; and if thou art in the right I will follow thee, but if not I will make known to the people that thou art in error. » Then the father and patriarch said to Peter, the priest : « Go out to this misbeliever, and silence him, that he trouble us not. » So Peter went out; but when Sabellins saw him he said : « See the haughtiness and pride of Theonas; he has only sent out to me the least of the youths who attend him. » But Peter said to him : « Though I be young with thee, with my Father Theonas I am old. And the Lord will show thy misbelief hereby this day, for he will give me the victory over thee, as he made David victorious over Goliath the giant. For the Lord will bring his fate upon thee, and will punish thee, and destroy thee with thy companions, and bring thy doctrine to naught, and overthrow thy opinion, so that no word or syllable of thine shall remain. » And he had not finished his words before the face of Sabellius was convulsed, and his neck bent backwards, and he fell on the ground dead. And his followers fled in haste, and all those that were with him. So he perished, and his memory was lost, and his teaching was cut off, and no remembrance of him remained. This is the end of what happened to Sabellius.

And the Lord showed forth another sign by the hand of the holy Peter, which was as follows. There was a great feast in the city of Alexandria, at which the Father Theonas and all the clergy and people were present, glorifying God and keeping festival. And a man among them, in whom was

حضر فيه الاب ثاونا وجميع الكهنة والشعب يمجدون الله ويعيدون فوقف انسان منهم به
 شيطان وارد على الباب فجعل يرمم المؤمنين* بالحجارة ويزبد ويزئر مثل الجمل فيهرب
 * P. 45 الشعب منه الى داخل البيعة واعلموا البطرك بحال المجنون فقال للقديس بطرس اخرج له
 فاطرد عنه هذا الشيطان فاخذ صحنًا وجعل فيه ماء وقدمه الى الاب البطرك وسأل ان
 يصلب عليه ففعل ذلك وخرج بطرس ومعه وعاء الماء الى حيث الرجل المجنون وقال
 باسم سيدي يسوع المسيح الذي اخرج لاجاون وابراً من سائر الامراض والاسقام اخرج
 منه ايها الشيطان بصلوات ابي ثاونا البطرك ولا تعد اليه فللوقت خرج منه الشيطان
 وبرئ الرجل وصار سالماً عاقلاً وديعاً ولو وصفنا العجائب التي ظهرت من هذا القديس
 بطرس لطال شرحها وضاعت الكتب عنها فلما حضر ثاونا الوفاة لينتقل الى ابيه حضر
 جميع الكهنة والشعب باكين قائلين يا ابانا تخلينا مثل اليتامى فقال لهم ليس اتم ايتام بل
 هذا بطرس ابوكم وهو البطرك بعدى وقدمه انا ثاونا قبل ان يتتبع لذلك

a rebellious devil, stood by the door, and began to throw stones at the
 * P. 45 faithful, * and to foam at the mouth, and growl like a camel. So the people
 fled from him into the interior of the church, and made known to the
 patriarch the state of that madman. Theonas, therefore, said to the holy
 Peter : « Go out to him, and drive this devil out of him. » So Peter took
 a basin, and poured water into it, and presented it to the patriarch, begging
 him to make the sign of the cross over it; and he did so. And Peter went
 out, taking the vessel of water, to the place where the madman was. Then
 he said : « In the name of my Lord Jesus Christ, who cast out the Legion of
 devils, and healed men of all diseases and sicknesses, go forth from him,
 Satan, by the prayers of my father Theonas, the patriarch, and return no
 more to him! » Then immediately the devil went out of him, and the man
 was healed, and became whole, and reasonable, and calm.

But if we were to describe the wonders which were manifested by this
 holy man, Peter, the exposition of them would be too long, and books would
 be too small to contain them.

And when Theonas came to die, so that he was to be gathered to his
 fathers, all the clergy and people were present with him, weeping and
 saying : « Alas our Father, thou leavest us like orphans. » Then he said
 to them : « You are not orphans, but this Peter is your father, and he shall
 be patriarch after me. » Thus Abba Theonas before his death appointed
 him to that office.

APPENDICE

M. Paul Theillet, vice-consul de France, a collationné les épreuves de ce fascicule, au fur et à mesure de leur publication, sur le manuscrit arabe de Paris n° 4772 copie de la fin du XIX^e siècle et a bien voulu relever les variantes suivantes :

Pages	Lignes	Texte	Ms. 4772
7	3	صلواتهم	add. أمين
8	7	مدينة	بمدينة
»	8	وما	om.
»	9	وهب	ووهب
9	2	نقرأ	نقرؤه
»	6	الخلائق	الحال
»	6-7	عبده ad ومكونها	om.
10	1	الله ad القوى	om.
»	3	في	om.
11	5	العظيم	om.
12	»	به (pr.)	om.
»	»	الى	om.
15	10	يميل	om.
16	7	ومعطى	ويعطى
17	9	البائسة	البالية
»	10-12	القبلى ad واليوناني	om.
18	4	ما	om.
»	7	يفقرلى	يسمح على
»	8	وما	ومما
»	10	ويدعو	ويدعوا
20	1	خلقنا وورقتنا زخوقنا	خلقنا ورزقنا وخوقنا
»	6	انتخبته	add. من
21	5	مزمور	add. par
22	9	(erratum) شيخ	شيخ
31	1	(id.) سالوهم	سالوهم
37	4	الرحوم	om.
39	»	الرب	om.
40	4	دعا وقال	قائلاً هذا

Pages	Lignes	Texte	Ms. 4772
43	9	الاسكندرية	add. ويكون
»	10	حتى انه	om.
44	3	الاسكندرية ad ولذلك	om.
45	»	الاله الواحد	om.
»	12	ينص	om.
46	5	هي	om.
48	2	حلقه	عنقه
50	7	اوان	add. دهر
52	10	عشرة	الداهرين آمين [عشر
53	4	اثنتي عشرة	اثنتي عشر
55	7	في الخامس	om.
59	2	خرافه	خرافه
60	6	الاخوة	الجماعة
62	7	انها	om.
63	10	ولكني ad وكيف	om.
65	4	امها	امهم
66	10	وقسم	واقسم
67	5	ثمانى عشرة	ثمانية عشر
69	10-11	يروشليم ad وذكر	om.
72	5	وما قال	وقال
74	4	مات فيلتس ad وظهر	om.
76	10	لرومية	om.
77	1	(pr.) وجعل	om.
»	10	وعادت	واتت
79	7	الفانى	add. الزائل
80	5	مع	om.
82	3	بالتصب	بالقضب
83	3	مكن	مسند
86	6	اغتصب	غصب
87	1	هذا نواتوس و	om.
88	6	كل اعطباد ad .sec في	om.

Pages	Lignes	Texte	Ms. 4772
89	8	الى التجديف	لتجديف
90	3	يرمون بها الشياطين	يرمونها للشياطين
93	9	النسخة	add. ولربنا المجد دائماً سرمدًا
94	3	سبع عشرة	سبعة عشر
»	4	بانه مخالف	ان يخالف
95	3	الاساقفة	om.
»	6	اسقف	add. قيسارية
96	3	عابد	يحب
»	4	الضعفاء	الصغار
97	8	هذا	add.
		ارملة ad	الملك فرنفوس من عيد امرأة
98	6	انه	om.
100	1	واطمأن	طمن
»	7	معلموكم	معلمكم
»	»	ان	om.
101	10	اسكيمياً دقيقاً لتطن	اسكيم دقيق لطيف
102	10	ولو كان	لولا ان
»	»	وكانوا	ولا كانوا
103	8	الاله السماء	om.
104	1	مميزنا	مزجنا
106	1	حصرها	حاصرها
107	7	المسمى	om.
108	1	تعمته	حكمته
»	»	للصدقة على	om.
»	5	برمودة ad في	om.
109	10	واخذت	add. من
110	2	لانه	om.
»	3	باكرًا	om.
111	11	وجاء	واتي
112	6	آفته	لغته

Tome XXII. — Fasc. 1. — **Voyage du Patriarche Macaire d'Antioche** (arabe et français), par Basile RADU. Prix : 312 fr.

Fasc. 2. — **Les Homiliae Cathedrales de Sévère d'Antioche. Homélie** **XCIX à CIII** (syriaque et français), par I. GUIDI. Prix : 200 fr.

Fasc. 3. — **The arabic life of S. Pistentius according to the text of the two manuscripts Paris Bib. nat. arabe 4785 and arabe 4794** (arabe et anglais), par DE LACY O'LEARY. Prix : 272 fr.

Fasc. 4. — **Le Candélabre des Sanctuaires de Grégoire Aboulfaradj dit Barhebraeus** (syriaque et français), par JÁN BAKOŠ. Prix : 232 fr.

Fasc. 5. — **Le De Autexusio de Méthode d'Olympe** (slave, grec et français), par A. VAILLANT. Prix : 272 fr.

Tome XXIII. — Fasc. 1. — **Les Homiliae Cathedrales de Sévère d'Antioche. Homélie** **LXXXIV à XC** (syriaque et français), par M. BRIÈRE. Prix : 272 fr.

Fasc. 2. — **La Première partie de l'Histoire de Barhadbešabba 'Arbaña** (syriaque et français), par F. NAU. Prix : 272 fr.

Fasc. 3. — **Histoire de Yahya-Ibn-Sa'id d'Antioche** (arabe et français), par I. KRATCHKOVSKY et A. VASILIEV. Prix : 272 fr.

Fasc. 4. — **Les Paralipomènes. Livres I et II** (éthiopien et français), par S. GRÉBAUT. Prix : 376 fr.

Tome XXIV. — Fasc. 1. — **The old georgian version of the gospel of Matthew from the Adysh gospels with the variants of the Opiza and Tbet' gospels** (géorgien et latin), par Robert P. BLAKE. Prix : 272 fr.

Fasc. 2. — **Le lectionnaire de la semaine sainte** (copte et français), par O. H. E. BURMESTER. Prix : 200 fr.

Fasc. 3. — **Le Candélabre des Sanctuaires de Grégoire Aboulfaradj dit Barhebraeus (suite)** (syriaque et français), par JÁN BAKOŠ. Prix : 232 fr.

Fasc. 4. — **Voyage du Patriarche Macaire d'Antioche (suite)** (arabe et français), par Basile RADU. Prix : 272 fr.

Fasc. 5. — **Euchologium sinaiticum** (slave, grec et français), par Jean FRČEK. Prix : 312 fr.

Tome XXV. — Fasc. 1. — **Les Homiliae Cathedrales de Sévère d'Antioche. Homélie** **XCI à XCVIII** (syriaque et français), par M. BRIÈRE. Prix : 280 fr.

Fasc. 2. — **Le lectionnaire de la semaine sainte, II** (copte et français), par O. H. E. BURMESTER. Prix : 416 fr.

Fasc. 3. — **Euchologium sinaiticum (suite)** (slave, grec et français), par Jean FRČEK. Prix : 362 fr.

Fasc. 4. — **Les Homiliae Cathedrales de Sévère d'Antioche. Homélie** **CIV à CXII** (syriaque et français), par M. BRIÈRE. Prix : 420 fr.

Tome XXVI. — Fasc. 1. — **Le synaxaire éthiopien, IV. Le mois de Tahsaä (fin)** (éthiopien et français), par S. GRÉBAUT et G. NOLLET. Prix : 440 fr.

Fasc. 2. — **La Liturgie de Saint-Jacques. Édition critique du texte grec avec traduction latine**, par Dom B. CH. MERCIER. Prix : 700 fr.

Fasc. 3. — **Les Homiliae Cathedrales de Sévère d'Antioche. Homélie** **de CXIII à CXIX** (syriaque et français), par M. BRIÈRE. Prix : 980 fr.

TABLE DES OUVRAGES DES DERNIERS TOMBES DANS L'ORDRE DES LANGUES.

Le premier chiffre indique le tome; le deuxième, le fascicule; le troisième, le prix en 1947.

Éthiopien.

de d'Aberga (<i>fin</i>) (S. Grébaut)	XIII, 1	(156 »)
Le sixième livre de Ezra (F. M. E. Pereira)	XIII, 5	(156 »)
Les oracles de Jésus (S. Grébaut), I.	XII, 4	(156 »)
— — — II.	XIV, 5	(192 »)
— — — III.	XVII, 4	(152 »)
Le saïre. Mois de Tašchasch (S. Grébaut), I.	XV, 5	(312 »)
— — — II.	XXVI, 1	(440 »)
Les Paralipomènes. Livres I et II (S. Grébaut)	XXIII, 4	(376 »)

Géorgien.

Le maxaïre géorgien (N. Marr)	XIX, 5	(200 »)
Old georgian version of the Gospel of Mark (Robert P. Blake).	XX, 3	(272 »)
— — — Matthew —	XXIV, 1	(272 »)
— — — John —		<i>sous presse.</i>

Slave.

Le <i>Autexusio</i> de Méthode d'Olympe (A. Vaillant)	XXII, 5	(272 »)
Le <i>Logium sinaiticum</i> (J. Frček), I.	XXIV, 5	(312 »)
— — — II.	XXV, 3	(352 »)

Syriaque.

Tomiliae Cathedrales de Sévère d'Antioche :

Hom. 70-76 (M. Brière)	XII, 1	(272 »)
Hom. 77 (M.-A. Kugener et Edg. Triffaux)	XVI, 5	(156 »)
Hom. 78-83 (M. Brière)	XX, 2	(280 »)
Hom. 84-90 (M. Brière)	XXIII, 1	(272 »)
Hom. 91-98 (M. Brière)	XXV, 1	(280 »)
Hom. 99-103 (I. Guidi)	XXII, 2	(200 »)
Hom. 104-112 (M. Brière)	XXV, 4	(420 »)
Hom. 113-119 (M. Brière)	XXVI, 3	(980 »)
Collection of Letters of Severus of Antioch (E.-W. Brooks)	XII, 2	(272 »)
— — — — —	XIV, 1	(468 »)
Les critti antitreistici (Giuseppe Furlani)	XIV, 4	(192 »)
Le xène de Mabboug, <i>De uno e sancta Trinitate incorporato passo</i> (M. Brière)	XV, 4	(200 »)
of Ephesus, Lives of the Eastern Saints (E.-W. Brooks), I.	XVII, 1	(396 »)
— — — — — II.	XVIII, 4	(272 »)
— — — — — III.	XIX, 2	(232 »)
La première partie de l'histoire de Barhadbešabba 'Arbaïa (F. Nau).	XXIII, 2	(272 »)
Le mandélabre des sanctuaires de Grégoire Aboulfaradj dit Bar-		
præus (J. Bakoš), I.	XXII, 4	(232 »)
— — — II.	XXIV, 3	(232 »)

Sur les autres langues (**arabe, arménien, copte, grec**) et pour les autres s, voir les tables de la première série, t. X, pp. 648-650, et celles de la deuxième série, t. XX, pp. 798-800.

AVIS DES ÉDITEURS

La **Patrologie orientale** est destinée à compléter les **Patrologies** **grecque** et **latine** de Migne, dont elle emprunte le format, ainsi que la **Patrologie syriaque** (3 volumes parus) de M^{re} Graffin. Tous les textes chrétiens orientaux qui n'entrent pas dans ces collections sont de son ressort. Le premier volume de la **Patrologie syriaque** a paru en 1894 et la **Patrologie orientale** a été fondée en 1897, au Congrès de Paris des Orientistes, voir t. I, p. [vii]; t. V, p. 523. Cf. t. I, pages v, 104, 219.

Les éditeurs de la **Patrologie orientale** s'attacheront à faire imprimer d'abord les traductions et les commentaires de la Sainte Écriture, les ouvrages historiques, les synaxaires et les apocryphes; ils admettent, en même temps que des traductions latines, des traductions en anglais, en français et en italien.

Les éditeurs publient par fascicules de quatre-vingts à deux cents pages chacun, qui sont réunis en volumes de six à huit cents pages. Chaque série de six volumes est suivie d'une table générale.

ONT DÉJÀ PARU :

PATROLOGIA SYRIACA

Le I, Aphraate (I-XXII) (DOM PARISOT), 1.052 pages.	988 »
Le II, Aphraate (XXIII) (DOM PARISOT); Bardesane, Livre des Lois (F. NAU); S. Siméon bar Sabba; Apocalypse et lettre de Baruch, Testament d'Adam (M. Kmosko); Apotelesmata grecs d'Apollonius de Tyane (F. NAU), 1428 pages.	988 »
Le III, Le Livre des Degrés (M. Kmosko), 1168 pages.	1.196 »

PATROLOGIA ORIENTALIS

Le I, 706 pages.	1.416 »	Tome XIII, 740 pages.	1.092 »
II, 690 pages.	1.296 »	— XIV, 856 pages.	1.400 »
III, 646 pages.	1.100 »	— XV, 800 pages.	1.296 »
IV, 728 pages.	1.576 »	— XVI, 864 pages.	1.284 »
V, 808 pages.	1.896 »	— XVII, 857 pages.	1.236 »
VI, 710 pages.	1.148 »	— XVIII, 834 pages.	1.320 »
VII, 804 pages.	1.276 »	— XIX, 744 pages.	1.164 »
VIII, 782 pages.	1.208 »	— XX, 828 pages.	1.240 »
IX, 678 pages.	1.156 »	— XXI, 880 pages.	1.392 »
X, 676 pages.	1.244 »	— XXII, 889 pages.	1.288 »
XI, 859 pages.	1.232 »	— XXIII, 772 pages.	1.192 »
XII, 804 pages.	1.284 »	— XXIV, 802 pages.	1.288 »
Tome XXV, 815 pages.		1.468	

R. GRAFFIN — F. NAU
Professeurs à l'Institut catholique de Paris

PATROLOGIA ORIENTALIS

TOME I. — FASCICULE 4

HISTORY
OF THE PATRIARCHS
OF THE COPTIC CHURCH OF ALEXANDRIA
II

PETER I TO BENJAMIN I (661)

ARABIC TEXT EDITED, TRANSLATED AND ANNOTATED

BY

B. EVETTS



PARIS
FIRMIN-DIDOT ET C^{ie}, IMPRIMEURS-ÉDITEURS
LIBRAIRIE DE PARIS, 56, RUE JACOB

1948

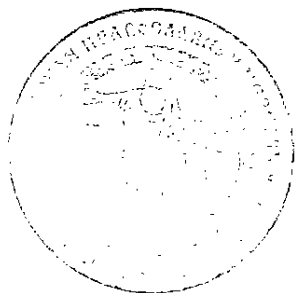
HISTORY
OF THE PATRIARCHS
OF THE COPTIC CHURCH OF ALEXANDRIA

II
PETER I TO BENJAMIN I (661)

ARABIC TEXT EDITED, TRANSLATED, AND ANNOTATED

BY

B. EVETTS



W 7346

بطرس البطرك الشهيد

* P. 45

وهو السابع عشر من العدد¹

ولما تنيح ابا ثاونا البطرك اجتمعوا كهنة الاسكندرية والشعب ووضعوا ايديهم على بطرس القس² ولده وتلميذه فاجلسوه على كرسى الاسكندرية كما امرهم ثاونا الاب القديس وذلك فى السنة السادسة عشرة³ لديقلاديانوس الملك فلما رأى ان اريوس الردى قد بلبل كل الاماكن بكفره قطعه ونقله من البيعة ولما كان فى السنة التاسعة عشرة من ملك ديقلاديانوس وصلت كتبه الى الاسكندرية ومصر⁴ وانزل البلايا على النصارى واخرى كنائس الله وقتل خلقاً كبيراً بالسيف وهرب المؤمنون بالمسيح للبرارى والكهوف

1. E add. الشهدا يعنى خاتم الشهدا. — 2. AB بطرس ولده القس E om. القس F القس. — 3. Mss. العاشرة. — 4. E add. بعبادة الاصنام. — G القس بطرس الـ

CHAPTER VI (*suite*)

PETER I¹, THE MARTYR, THE SEVENTEENTH PATRIARCH. A. D. 300-311.

* P. 45

When Abba Theonas, the patriarch, went to his rest, the clergy of Alexandria assembled with the people and laid their hands upon Peter the priest, his son and disciple, and seated him upon the episcopal throne of Alexandria, as Theonas, the holy father, bade them; and that was in the sixteenth year of Diocletian the prince. And when Peter saw that the wicked Arius had filled the whole country with confusion through his unbelief, he cut him off and banished him from the Church.

And in the nineteenth year of the reign of Diocletian, his letters came to Alexandria and Egypt; and he brought trials upon the Christians, and destroyed the churches of God, and killed many persons with the sword; and those that believed in Christ fled into the wilderness, and into dens and caves. Then Diocletian established guards and watchmen in every place of the

1. Eus., *H. E.*, VII. 32: VIII. 13: IX. 6. — The seven mss. collated for the preceding fasciculus have been consulted also for the present one, the Paris ms. 4772 being here designated by the letter G. C like E. contains an abridged text.

والمغاير فحينئذ اقام ديقلاديانوس حراساً وحفظه في كل مكان من¹ كورة مصر والصعيد الاعلى الى بلنطن² وامرهم بقتل كل من يجدون من النصارى ثم ان اولئك الحراس اخذوا المغبوط بطرس بطرك الاسكندرية ورموه في السجن واعلموا الملك بانهم قد قبضوه وقيدوه فامر الملك الكافر بان ياخذوا رأسه فلما اتاهم الكتاب بذلك اسرعوا ليتموا امر الملك وفيما هم يريدون اخراجه من الاعتقال لياخذوه ويقتلوه اجتمع الشعب الى باب السجن وجلسوا عليه يحرسون راعيهم وقالوا اذا قتلنا كلنا حينئذ توخذ رأسه وكانوا اولئك الجند مفكرين كيف يخرجونه حتى لا يموت خلق كثير بسببه لاجتماع³ كل الشعوب بسببه الشيوخ والشباب والرهبان والنساء والعذارى وهم باكون بدموع عزيزة * وتشاوروا الجند في ان يدخلوا ويخرجوه ومن قاومهم من الشعب يقتلوه⁴ كما ورد به P. 46 كتاب الملك وكان السبب فيما امر به الملك من طلب هذا الاب البطريك وقتله انه كان

1. E om. to بلنطن. — 2. DF باطين بلطم. — 3. E om. to كتاب الملك. — 4. Mss. يقتلوه.

province of Egypt and the Thebaid as far as Antinoe, and commanded them to kill all the Christians that they found. Afterwards those guards seized the blessed Peter¹, patriarch of Alexandria, and threw him into prison, and made known to the prince that they had seized him and bound him; and so the unbelieving prince commanded that they should take off his head. When the letter came to them with this order, they hastened to perform the prince's bidding. But when they wished to bring Peter out from the prison that they might take him and kill him, the people assembled at the door of the prison, and sat by it, to watch over their shepherd, saying: « When we are all put to death, then his head shall be taken. » So those soldiers began to consider how they should bring him forth, so that a great multitude might not die on account of him; for all the people had assembled for his sake, the old and the young, and the monks and the women and the virgins, and were weeping abundant tears. * And the soldiers agreed together that they should enter and bring him forth, and slay any of the people who opposed them, as the prince's letter directed.

Now the reason of the prince's command to seek and put to death this

1. See the three versions of the Acts of St. Peter, published by Baronius and afterwards Mai, *Spicil. Rom.*, III, p. 673, Rome, 1840; Surius (25 Nov.); and Combefis, *Illustrium Christi Martyrum lecti Triumphi*, etc. p. 189, Paris, 1660. The last alone is in the original Greek, the others being Latin translations. Cf. Viteau (Greek text), *Passions des saints Ecatérine, Pierre d'Alex.*, etc., Paris, 1897; Bedjan (Syriac version), *Acta mart. et sanct.*, t. V, Paris, 1895, pp. 543-561; Hyvernât, *Actes des Martyrs, tirés des Mss. coptes*, etc., Paris, 1886.

بانطاكية انسان اسمه سقراطيس وكان من جملة امراء الجند¹ المستخدمين في القصر وهو² رفيق لبدير³ الذي استشهد واخذه ايراني وكان هذا سقراطيس اوله⁴ نصرانياً متعمداً فجحد دينه⁵ وصار مبغضاً للنصارى وكان له امرأة صالحة خيرة نصرانية فرزق منها ولدين فلما⁶ كبرا وصالحا ان يعمدا قالت الامراة لزوجها انا اسئلك يا اخي ان تسير معي للاسكندرية نعمد ولدنا لئلا يموتا بلا تعميد فيغضب⁷ علينا السيد المسيح لغفلتنا عن ولدنا فقال لها الكافر اسكتي فانك⁸ لا تعرفين الصعوبة التي علينا اليوم لئلا يسمع الملك فيغضب علينا جداً وكان غرضه تخويفها⁹ بهذا حتى تدع ولديها بلا معمودية فلما علمت انه لا يطيعها ولا يسير معها اخذت ولديها وغلامين مأمونين كانا لها وخرجت الى البحر وصلت وقالت¹⁰ يا ربي يا ضابط¹¹ الكل ابا سيدنا ومخلصنا يسوع المسيح ان كنت تسهل طريقى فوفق لى مركباً اسير فيه فينما هي تصلى ابصرت مركباً يريد يقلع فنادت¹²

1. ABG امرا الجند الذى بقصر الملك E الامرا المستخدمين DF الامرا لجند — 2. E om. وتبع الملك الكافر add. للنصارى — 3. DF ابادير — 4. DF اوله — 5. E om. to ايراني — 6. E om. to يعمدا add. فلما جان وقت عمادهما — 7. E om. to اولادنا — 8. E om. to لا تعرفين — 9. E om. to معمودية add. فيغضب — 10. E om. to فيه — 11. ABDG الضابط — 12. E om. to الى ذلك add. الى الاسكندرية.

father and patriarch was as follows. There was at Antioch a man named Socrates, who was one of the commanders of the troops which served at the palace, and was a comrade of Apater, who was martyred with his sister Irene. This Socrates was by birth a Christian, and was baptized; but he denied his religion, and came to hate the Christians. And he had a wife who was good and charitable and a Christian, by whom God granted him two children. So when they grew and were fit for baptism, the wife said to her husband : « I pray thee, my brother, to travel with me to Alexandria, that we may baptize our children, so that they may not die without baptism, lest the Lord Christ be angry with us for our neglect of them ». Then the unbeliever replied : « Be silent; for thou knowest not the troubles which have come upon us in these days; lest the king should hear and be exceeding wroth with us. » Now his intention was to frighten her by this; so that she might leave her children without baptism. But when she perceived that he would not consent, nor travel with her, she took her two children and two trustworthy menservants whom she had; and she went out to the sea-shore, and prayed, saying : « O Lord Almighty, Father of our Lord and Saviour Jesus Christ, if thou wilt make my journey easy, prepare for me a ship in which I may depart. » Then while she was praying, she saw a ship about

بواحد من البحارة وقالت له الى اين تسيرون قال لها الى الاسكندرية قالت له احملوني معكم وانا ادفع لكم اوفى اجرة فاجابها الى ذلك وطاعت¹ ومعها ولداها وغلامها فمن بعد يومين هاجت عليهم ريح عظيمة حتى قلق كل من في المركب فقالت² تلك الامراة المؤمنة ان الله لا يسمع لمثلي من الخطاة لكن الذي خطر بقلبي انا افعله ثم قامت فبسطت يديها وحولت وجهها الى الشرق وصلت قائلة يا الله الذي يعلم كل شيء قبل ان يكون انت تعلم ما في قلبي واننى لا احب روحاً ولا مالاً مثلك حتى اولادى ولا نفسى ايضاً وهو ذا نموت فى اللجج من اجل اسمك المقدس يا مخلص يا رب يا الالهى ومخلص نفسى وجسدى انظر لولدى الذين صاروا يتيمين³ من اجل اسمك المقدس ولا⁴ تدعهما يموتان بغير رشم المعمودية ولما تمت هذا القول اخذت سكيناً وقالت⁵ يا رب يا ضابط الكل انت تعرف قلبي وشرطت بالسكين ثديها اليمين فاخذت منه ثلث قط دم فصلبت به على جبين ولديها الاثنين وفؤادهما باسم الاب والابن والروح القدس وغطستهما فى البحر وقالت قد عمدتكما يا ولدى باسم الاب والابن والروح القدس ثم

فقامت تلك الامراة القديسة وصلت وبعد add. هذا القول E om. — 2. E om. — 3. ABDG متسمين F ايتاما. — 4. ABDG om. to المعمودية. — 5. E om. to قلبي. — 6. E om. to صلاتها النج.

to set sail. So she called one of the sailors, and said to him : « Whither are you voyaging? » He answered : « To Alexandria ». She said to him : « Carry me with you, and I will pay you a high fare ». So he consented to that. And she embarked on that ship, taking her two children, and her two men-servants. And after two days a high wind rose against them, so that everyone in the ship was troubled. Then that believing woman thought : « Verily God will not hear a sinner like me; but that which has come into my mind I will do ». Then she arose and spread out her hands, and turned her face to the East, and prayed, saying : « O God, who knowest everything before it takes place, thou knowest what is in my heart, and that I love thee more than life or wealth, more even than my children and my own soul. Behold, we die in the midst of the waves for thy holy name's sake. O Saviour, O Lord, O my God and Saviour of my soul and my body, have a care for my children who are become orphans on account of thy holy name, and let them not die without baptism. » And when she had finished those words, she took a knife and said : « O Lord Almighty, thou knowest my heart ». And she cut her right breast with the knife, and took from it three drops of blood, with which she made the sign of the cross on the foreheads of her two children, and over their hearts, in the name of the Father, the Son, and the Holy Ghost; and she dipped them in the sea, saying : « I baptize you, my

جعلتهما في حضنها وقالت ان كان لنا موت فاموت الان انا وولداي فلما نظر الرب اماتها الثابتة هكذا هداً ذلك الريح الشديد وصار هدوءاً كثيراً ووصلوا بعد ثلاثة ايام الى مدينة اسكندرية فلما دخلوا الى المدينة بمعونة الله الرحوم وكان ذلك اليوم يوم * P. 47 من جمعة المعمودية وهي سادس * جمعة من الصوم الذي تعمد فيها الاطفال فتقدمت تلك الامراة الى احد الشماسة وقالت له يا ابي اريد اجتمع بالبطرك فقال لها وما حاجتك الى البطرك فقالت له يا ابي انا غريبة واريد اعمد ولدتي هاذين فقال لها الشمس ما لك حاجة غير هذا قالت لا قال لها اجلسي في البيعة هو ذا البطرك يحضر ويعمد الاطفال ويعمد اولادك معهم ففعلت فلما جاء الوقت وكمل الاب البطرك القداس قدموا له الاطفال المتعمدين للمعمودية فعمدهم ثم قدموا له الولدين اللذين للامراة الانطاكية فلما اخذ البطرك الطفلين ليعمدهما جمد الماء وصار كالحجر فلما رأى بطرس البطرك القديس هذا تعجب وامر بافرادهما ولم يعلم احداً بجمود الماء ثم امر ان يقدم له

1. E om. to لها لا قال لها add. لاني غريبة واريد عماد اولادي.

children, in the name of the Father, the Son, and the Holy Ghost ». Then she embraced them, saying : « If death is to come to us, then let me die now, me and my two children. » So when the Lord saw her faith thus firm, he quelled that tempestuous wind; and there was a great calm. And they arrived after three days at the city of Alexandria.

So when they entered the city by the help of the merciful God, since that day was in the week of Baptism, which is the sixth * week of the Fast, when * P. 47 infants are baptized, that woman went straightway to one of the deacons, and said to him : « My Father, I wish to have an interview with the patriarch ». So he said to her : « What is thy business with the patriarch ? » She answered : « My Father, I am a stranger, and I wish to baptize these two children of mine ». The deacon asked her : « Hast thou no other business than this ? » She replied : « No ». He said to her : « Take thy seat in the church; behold the patriarch will come and baptize the infants, and will baptize thy children with them ». So she did as he bade her; and when the time came, and the father and patriarch had finished the liturgy, they presented to him for baptism the infants who were to be baptized; and so he baptized them. Then they brought to him the two children of the woman of Antioch; but when the patriarch took the two infants to baptize them, the water was congealed, and became like stone. When Peter, the holy patriarch, saw this, he was astonished; and he commanded to set those two aside; but he told no one of the congealing of the water. Then he bade that

غيرهما فلما قدم له غيرهما من بعض الاطفال انحل الماء وصار كما كان اولاً وعمد الذين قدموا له ثم امر ان يقدم ولداً الامراة ثانياً دفعة فلما قدموا له جمد الماء ايضاً وصار كالصخر فابعدهما وقدموا اليه من اطفال المدينة ايضاً فانحل الماء وعمدهم ثم استدعى ولدي الامراة ثالث دفعة فجمد الماء ايضاً وصار مثل الصخر فامر البطرك ارشي دياقن البيعة ان يحضر امهما فاحضرها بين يديه فقال لها عرفني ايها الامراة حالك وما دينك فقالت له انا من انطاكية وابائي نصارى قال لها البطرك فما الذي صنعتيه لان هو ذا الرب لم يقبل اولادك للمعمودية قالت له اسمعني يا سيدي الاب وطول روحك علي فان ابوتك تعرف العذاب الذي هو علي نصارى المسكونة في هذه الايام واكره بانطاكية ولما كبرا ولداي هذان ولم اجد سبيلاً لتعميدهما هناك قلت لابيهم ان يسير معي الى هاهنا ليعمدهما فلم يفعل فاخذت ولدي هاذين وخرجت بهما الى البحر وركبنا في مركب فلما توسطنا اللجج قام علينا نوء حتى كاد² المركب

فامر الاب باحضار امهم فلما حضرت سالها عما فعلت add. فقال لها البطرك 1. E om. to كادت 2. DF. فقالت له على الذي صنعتته الى اخره

the other children should be presented to him, and when the other infants were brought the water was liquefied, and became as it was at first; and he baptized those that were presented to him. Then he gave orders that the two children of the woman should be presented a second time; but when they were brought to him, the water was congealed again, and became like stone. So he sent them back, and the infants of the city were offered to him again; and the water was unbound, and he baptized them. After that, he asked for the two children of the woman a third time; and the water was congealed again, and became like stone. Thereupon the patriarch bade the archdeacon of the church fetch their mother; and so he brought her before him; and he said to her: « Make known to me, woman, thy circumstances, and tell me what thy religion is ». She replied: « I am of Antioch, and my family are Christians ». The patriarch said to her: « Then what hast thou done? For behold, the Lord will not accept thy children for baptism ». She replied: « Hear me, my Lord and Father, and be patient with me. For indeed thy Paternity knows how Christians are persecuted throughout the world in these days, and the worst of the trouble is at Antioch. And when these two children of mine grew up, and I found no way of baptizing them there, I asked their father to journey with me to this city, in order to baptize them here, but he would not. So I took these two children of mine, and went out with them to the sea-shore, and there we embarked in a ship; but afterwards

ان يغرق فاخذت سكينًا وجرحت ثديي اليمين واخذت منه ثلث قط دم وصلبت على وجهيهما وفؤادهما وغطستهما في البحر باسم الاب والابن والروح القدس ثلث دفعات وهذا هو السبب في منع الرب لهما من المعمودية فهذا وحق ابوتك المقدسة الذي فعلته فقال لها البطرك يشتد قلبك يا ابنتي لا تخافى فان¹ الرب معك وفي الوقت الذي جرحت² فيه ثديك واخرجت³ منه الدم وصلبت⁴ على وجه ولديك بامانة الله الكلمة المتجسد الذي طعن جنبه على الصليب بالحربة وخرج منه الماء والدم هذا الذي صلب على ولديك يده الالهية ثم ان البطرك صلى عليهما فقط مع المعمدين ولم⁵ يقدر يعمدهما P. 48 * دفعة ثانية لان الرب قبلهما في البحر * وقال البطرك لا يقدر احد ان يعمد دفعتين لانها معمودية واحدة وهذان قد تعمدوا دفعة واحدة بنية امهما واماتهما وما فعلته ثم انه وضع في ذلك ميسرًا يقول فيه رحمة الله التي تنزل على الناس وناول الطفلين من السرائر

1. E om. to الالهية add. الالهية. — 2. ABD جرحتي. — 3. ABDG اخرجتي. — 4. ABDG وصلبتى. — 5. E om. to الناس.

when we were in the midst of the waves, a tempest arose against us, so that the ship was near sinking. Therefore I took a knife, and wounded my right breast, and took from it three drops of blood, and made the sign of the cross upon the faces and hearts of my little ones, and dipped them in the sea, in the name of the Father, the Son, and the Holy Ghost, three times. For this reason the Lord withholds them from baptism. And this, by the truth of thy holy Paternity, is what I did ». So the patriarch said to her : « Let thy heart be comforted, my daughter; fear not, for the Lord is with thee. When thou didst wound thy breast, and take from it the blood, and make the sign of the cross upon the faces of thy two children, in the faith of God the Incarnate Word, whose side was pierced on the cross with the spear, when the water and the blood came forth from it, he it was who made the cross over thy two children with his divine hand ». Then the patriarch blessed those two among the baptized, but did no more to them; for he could not baptize them a second time, because the Lord had accepted them on the sea. * For the patriarch said : « None can be baptized twice, for there is one * P. 48 baptism only; and these two have already been baptized once by the intention and faith of their mother, and by what she did ».

Then the patriarch composed on this subject a homily, beginning thus : « The mercy of God which descends upon men ». And he gave to the two children of the holy Mysteries. And he took them and their mother into his

القدسة ومكثما وامهيا عنده حتى عيدوا عيد الفصح المقدس ثم ساروا الى مدينتهم
 بسلام فلما علم زوجها ما فعلته مضى الى ديقلاديانوس الملك الكافر وقال¹ له اعلم يا
 سيدى الملك ان زوجتى قد زنت فى هذه المدينة ولما منعها مضت الى الاسكندرية
 وزنت مع النصارى من ايام كثيرة واخذت ولدتى وعملت عليهم شيئا يقال له المعمودية
 وهو ذا هى قد عادت الى هاهنا ما ترى ان اصنع بها فتقدم ديقلاديانوس الى سقراطيس
 زوجها باحضارها وولديها ففعل ذلك فلما وقفت بين يديه قال لها ايتها الامراة المستحقة
 الموت لما ذا تركت² زوجك ومضيت³ الى الاسكندرية زنت⁴ مع النصارى فقالت له تلك
 القديسة النصارى لا يزنون ولا يعبدون اوثانا فمهما اردته افعله فانك لا تسمع منى كلمة
 اخرى قال⁵ لها الملك عرفنى ما كان منك بالاسكندرية فلم تجاوبه فامر الملك ان تشد
 يديها الى خلفها وان يجعل ولداها على بطنها ويحرقوا الثلاثة بالنار فحوّلت⁶ القديسة
 وجهها الى الشرق وولداها معها وهكذا اسلموا نفوسهم واخذوا اكيل الشهادة ثم قال

1. E om. to زوجها add. واعلمه فامر الملك. — 2. Mss. تركتى (G تركت). — 3. Mss.
 نفوسهم. — 4. Mss. زنتى. — 5. E om. to تجاوبه. — 6. E om. to وحولت.

house until they had kept the Feast of the Holy Easter. Then they returned to their own city in peace.

But when her husband learnt what she had done, he went to Diocletian, the unbelieving prince, and said to him : « Know, my lord the prince, that my wife committed adultery in this city; and when I hindered her, she went away to Alexandria, and committed adultery with the Christians during many days; and she took my children, and performed upon them a rite called baptism. And behold, she has returned hither. What thinkest thou that I should do with her? » Then Diocletian commanded Socrates her husband to bring her and her two children before him; and he did so. And when she stood before him, he said to her : « O woman deserving of death, why didst thou leave thy husband, and go away to Alexandria, and commit adultery there with the Christians? » Then that holy woman answered him : « The Christians do not commit adultery nor worship idols; but do whatsoever thou wilt; for thou wilt not hear another word from me ». The prince said to her : « Make known to me what happened to thee at Alexandria. » But she would not answer him. Therefore the prince commanded that her hands should be fastened behind her, and that her two children should be placed on her lap, and that all three should be burnt in the fire. So the holy woman turned her face to the East, and her children with her; and thus they gave up their souls, and received the crown of martyrdom.

الملك لزوجها سقراطيس من يفعل هذا بالاسكندرية قال له بطرس البطريرك الذي للنصارى فلما سمع هذا امتلاً غضباً وغيظاً لانه¹ كان مملوءاً حقاً على القديس بطرس البطريرك لاجل ما وضعه من الكتب ردّاً على عبادة الاوثان فكتب الى النواب عنه بالاسكندرية بان ياخذوا رأسه وفيما الجند مزعمون على ما امر به الملك وبطرس في السجن كما قلنا علم اريوس الكافر انهم يريدون قتله فخاف ان يتنّج البطريرك فيبقى هو مربوطاً فمضى الى اقسّة وشمامسة وجماعة من الشعوب وسألهم الدخول الى السجن بان يتراموا على رجلى البطريرك ويسالوه ان يحله من رباطه وظنوا انه فعل ذلك ديانة فاجابوا سواله ودخلوا الى السجن وسجدوا بين يديه وصلوا ثم وضعوا له مطانوات وسألوه ان يحل اريوس من رباطه فصرخ البطريرك بصوت عظيم وقال² تسألوني في اريوس ثم رفع يديه وقال يكون اريوس في هذا الزمان وفي الآتى ممنوعاً من مجد ابن الله سيّدنا يسوع المسيح فلما قال هذا نزل عليهم خوف عظيم ولم يجسر

1. E om. to الاوثان. — 2. E om. to هذا فلما قال add. وزادة حرّوم.

Then the prince asked her husband Socrates : « Who is it that does these things at Alexandria? » He replied : « It is Peter, the patriarch of the Christians ». So when he heard this, he was filled with anger and wrath, because he was full of indignation against the holy Peter, the patriarch, on account of the writings which he had composed in refutation of the worship of idols. Accordingly he wrote to his deputies at Alexandria, commanding that they should take his head. And while the soldiers were zealously obeying the commands of the prince, and Peter was in prison, as we have said above, Arius, the unbeliever, learnt that they wished to kill the patriarch. Then Arius feared that Peter would go to his rest, while he would remain bound by his sentence of excommunication. So he went to certain priests and deacons and many of the laity, and begged them to visit the prison, that they might throw themselves at the feet of the patriarch, and pray him to set Arius loose from his bonds of excommunication. Now they thought that Arius made this request out of piety, and therefore they consented to his petition. So they entered into the prison, and cast themselves down before Peter, and prayed. Then they made prostrations to him, and besought him to loose Arius from his bonds. But the patriarch cried out with a loud voice : « Do you intercede with me for Arius? » Then he raised his hands and said : « Arius shall be at this time, and in the time to come, excluded from the glory of the Son of God, our Lord Jesus Christ ». When he had said this, a great fear came upon them, and not one of them dared to answer

احد يرجع بكلمة فلما رأهم قد خافوا منه طيب نفوسهم ونهض من وسطهم واخذ معه الشيخين ارشلا والاكسندروس تلميذه وانفرد بهما وقال لهما الله الاله السموات يعينني على كمال شهادتي * وانت يا ارشلا القس تكون تجلس على هذا الكرسي بعدى واخوك⁴⁹ الاكسندرس بعدك ولا¹ تقولان ان ليس فتي رحمة فانا رجل خاطئ لكن في اريوس مكر² مخفياً وليس انا أحرمته³ بل المسيح احرمه انا اعلمكم اني في هذه الليلة لما اكملت صلاتي ونمت رأيت شاباً قد دخل على ووجهه يضيء كضوء الشمس وعليه ثوباً متشح به الى رجليه وهو مشقوق وهو يمسك موضع الخرق بيديه ويفطى به صدره وعريه فلما رأيته نهضت مسرعاً وصرخت بصوت عال وقلت يا سيدي من الذي شق لباسك فقال لي اريوس خرقة فلا تقبله ولا تكن له معك شركة واليوم ياتيكم قوم يسألونك فيه فلا يرض قلبك عليه وقد نهيتك عن ذلك وكذلك تلميذك ارشلا والاكسندرس اللذين يجلسان بعدك على الكرسي اوصهما ان لا يقبلاه وهاهنا انقطع الكلام معه وانا الآن اكمل شهادتي وقد اوصيتكما ما امرت به وانتما يا اخوان تعلمان كيف كنت معكما زمانى

1. E om. to مخفى. — 2. BG كفر. — 3. E احرمت اريوس.

a word. But when he saw that they were afraid of him, he comforted their souls. Then he rose up from the midst of them, and took with him the two old men, Achilles and Alexander, his two disciples, and went apart with them, and said to them : « God, the God of heaven, will help me to⁴⁹ accomplish my martyrdom. * Then thou, Achilles, the priest, shalt sit on this throne after me; and thy brother Alexander after thee. - Say not that there is no mercy in me, for I am a sinful man; but Arius is full of hidden guile; and it is not I that have excommunicated him, but Christ. I tell you that this night, when I had finished my prayers and fallen asleep, I saw a youth coming in to me, with his face shining like the light of the sun, wearing a garment which clothed him down to his feet, but it was torn; and he took up the part where it was rent in his hands, and covered with it his breast and his nakedness. So when I saw him, I rose hastily, and cried with a loud voice, and said : O my Lord, who is it that has torn thy garment? He answered : Arius has rent it. Therefore receive him not, and have no fellowship with him. To-day there will come to thee some who will intercede with thee for him; but let not thy heart accept him, for I have forbidden thee to do so. Likewise charge thy disciples, Achilles and Alexander, who will sit after thee on the episcopal throne, that they receive him not. There my speech with him ended. And now I shall accomplish my martyrdom, having charged you as he commanded me. You,

كله وما لقيته من التجارب ومؤامرة الكفرة عباد الاوثان وكيف كنت هارباً من مكان الى مكان من سادمية الى الشام والى فلسطين والرملة وللجزائر ولم افتر من مكاتبتكما سرّاً وجهرّاً وتقوية الشعب بقوة السيد المسيح نهائياً وليلاً ولم اغفل عن القطيع الذي اوتمنت¹ عليه وكان قلبى متألماً جداً ومع² هذا كله لم ادع الاهتمام بفيلا وسيخوس وبخوم وتاودوروس³ الذين سجنوا لاجل الامانة بالسيد يسوع المسيح واستحقوا النعمة من الله وكنت اكتبهم واذكرهم في رسائل من سادمية⁴ وكان على تعب عظيم ومجاهدة لاجلهم لئلا يجرى عليهم شيء مع الكهنة الذين في السجن واكثر من ستمائة وستين نفساً صاروا شهداء وانا الآن كما تعلمان انتم بمهم بجمعكم فلما سمعت انهم استشهدوا سجدت وشكرت الذي قواهم يسوع المسيح واعدهم مع شهدائه كذلك اسئله ان يعدني معهم وقد علمتما الشرور التي لحقتني من مليطيوس الاسيوطي الذي قسم يعة الله التي اشتراها السيد المسيح كلمة الله بدمه المقدس ووضع نفسه عنها وجعل الاب بطرك ابنا

1. ADFG اتمنت. — 2. E om. to أن يعدني معهم. — 3. Mss. تاودوسيوس. — 4. Mss. ساداتنا.

my brethren, know how I have been all my time with you, and what trials I have encountered, and the conspiracies of the unbelievers and idol-worshippers; and how I was continually fleeing from place to place, from Mesopotamia to Syria, and to Palestine and Ramleh and the islands. Yet I did not cease to write to you two, secretly and openly, nor to comfort the people through the power of the Lord Christ, day and night; and I neglected not the flock with which I was entrusted. And my heart was greatly grieved; but in spite of all this I did not neglect the care of Phileas and Hesychius and Pachomius and Theodore, who were imprisoned for their faith in the Lord Jesus Christ, and merited grace from God; for I used to write to them, and to speak of them in my epistles from Mesopotamia. And I suffered great trouble and torment for their sakes, lest anything should happen to them together with the priests who were in prison; for more than six hundred and sixty souls became martyrs. Now, as you know, I have the care of you all; therefore, when I heard that they had been martyred, I worshipped and thanked him who strengthened them, Jesus Christ, who also counted them among his martyrs. So likewise I pray him to number me among them. Moreover you two know the evils which have befallen me from Meletius of Asyūt, who divided the Church of God, which the Lord Christ, the Word of God, redeemed with his holy blood, when he laid down his life for it ».

Then the father and patriarch. Abba Peter, began to teach those two,

بطرس يعلمهما ويوصيهما بالتحفظ من مكر مليطيوس المذكور ان لا يختاطا معه وقال لهما هو¹ ذا تشهداتي مرتبطاً بمحبة الله وانا منتظر ارادته لان اعوان ديقلاديانوس توامروا كل يوم بالقتل كما تعلمان وهم مزعمون على ما أمروا به فاننا غير خائف على نفسى بل مشته ان اكمل سعيى الذى قدمنى الله له وخدمتى التى قبلتها من الرب يسوع المسيح الالهى وهو يعينى على كمالها ومن الان ما تريان وجهى فى الجسد بعد هذا اليوم وانا اشهد لكما انى قد اظهرت لكما كل شىء وخلصت وبرئت من الائم فاحفظا القطع * الذى أئتمنكما² عليه روح القدس واحرسا بيعة الله التى اشتراها بدمه وانا³ 50 اعلم ان⁴ بعد مفارقتكم يقوم قوم من الشعب ويتكلمون بكلام تجديف غرضاً فى ان يقسموا البيعة كما فعل مليطيوس الذى تبعه جمع من الشعب وانا اطلب اليكما ان تيقظا لانكما تلقيان قلقاً وقد علمتما ما لحق الاب ثاونا الذى ربانى وجلست بعده على كرسية وما لقيه من الشرور من عباد الاوثان وارجو ان يصير لى مثل نعمته ونعمة الاب

1. E om. to على كمالها add. وعرفهما بامور كثيرة. — 2. F ائتمنكما عليه بالهام الروح القدس — 3. E om. to ائتمنكما عليه روح القدس G — 4. Mss. اننى.

and charge them to beware of the guile of the aforesaid Meletius, that they should not associate with him. And he said to them : « Behold, you two see me bound for the love of God, while I am awaiting his will; for the officers of Diocletian daily deliberate how to kill some of us, as you know, and they assiduously carry out what they are commanded to do. But I do not fear for myself, and only desire to finish the course which God has appointed for me, and my ministry, which I accepted from the Lord Jesus Christ, my God; and he will help me to complete it; henceforth, therefore, you two will not see my face in the body after this day. I testify to you that I have declared everything to you; and I am pure and free from sin.

^{2. 50} Therefore keep the flock * which the Holy Ghost has entrusted to you, and guard the Church of God which he bought with his blood; for I know that, after I am 'separated from you, some of the people will arise and speak words of blasphemy, with the intention of dividing the Church, as Meletius has done, whom many of the people have followed; but I beseech you to be vigilant, for you will encounter trouble. For you know what befell the Father Theonas, who brought me up, and upon whose episcopal throne I sat after him, and the evil which he suffered from the worshippers of idols. And I hope that a grace like his will come to me, similar also to the grace given to the Father Dionysius, who hid himself in various places on account of the heretic Sabellius. What shall I say also concerning He-

ديونوسيوس الذي كان مختفياً من مكان الى مكان من اجل صليوس المخالف وما ذا اقول من اجل ياروكلا ودمتريوس الاثنين المغبوطين وما لقيا من الشغب والمشاحنة من ارجانيس المعتوه وجميع ما كان منه وابائنا الذين كانوا قبلنا وما احتملوه عن بيعة الله لكن نعمة الله التي كانت معهم هي التي كانت تظللهم وتحفظهم وقد سلمتكما الآن الى الله بكلمة النعمة التي لها القدرة ان تحفظكما وتحفظ قطيعه ولما قال هذا جثا على ركبتيه وصلى وسجد معهما وشكر وضمهما اليه معتنقاً لهما وقبلهما وكانا يقبلان يديه ويودعانه بالبكاء اعني ارشلا والاكسندروس لاجل قوله لهما انكما لا ترياني بعد هذا اليوم في الجسد ثم عاد الى الجمع الذي كان قائماً فيه فوقف معهم وخاطبهم وقواهم وصلى عليهم وباركهم وعزاهم واصرفهم بسلام فلما مضوا عنه حدثوا¹ الشعب بما قال وبما جرى منه في السجن بسبب اريوس فلما سمع الشعب ذلك تعجبوا وعلموا ان الله معه وقد افرق اريوس منهم وعلم اريوس بهذا الامر فسكت واخفى روحه وامره ومكره لا تقطاع رجاء من بطرس البطرك فلما علم الاب بطرس ما صار بين الجند وبين

1. ABG تحدثوا.

raclas and Demetrius, the two blessed ones, and the disorders that they encountered, and the hostility which they endured from Origen, the madman, and all that took place through him; and concerning all our fathers, who were before us, and what they bore for the Church of God? But the grace of God, which was with them, was that which overshadowed them and protected them.

And now I commit you to God by the word of grace, which has the power to preserve you, and to preserve his flock ».

And when the Father Peter had said this, he fell upon his knees and prayed and worshipped with those two, and gave thanks, and clasped them to himself, embracing them, and kissed them. And Achilles and Alexander kissed his hands and bade him farewell weeping, because of his saying to them that they would not see him after that day in the body.

Then he returned to the assembly near which he was standing, and remained among them and exhorted them, and comforted them, and prayed for them, and blessed them, and consoled them, and dismissed them in peace. And when they went away from him, they informed the people of what he had said, and of what he had done in the prison with regard to Arius. And when the people heard this, they marvelled, for they knew that God was with him, and had separated Arius from them. But when Arius learnt this thing, he kept silence and concealed himself and his opinions and his guile, because his hope in the patriarch Peter was cut off.

اهل المدينة بسببه ومنعهم الجند ان يدنوا من الحبس الذى هو فيه خاف ان يقتلوا احداً بسببه واراد حفظ شعبه المؤمنين ان يفديهم بنفسه فانفذ الى الجند سرّاً وقال لهم تعالوا الليلة الى حائط السجن الذى ادقه لكم من داخل فاقبوه وافعلوا ما امركم به الملك فلما سمعوا¹ ذلك قبلوا قوله ومضوا فى تلك الليلة سرّاً الى الموضع الذى قال لهم وهو مكان كان فيه مفرداً عن المعتقلين لا يعرفه احد منهم فدق الحائط من داخل فلما سمعوه تقبوا موضع الدق وفتحوه فسلم على وجهه واخرج رأسه لهم من الطاقة² التى فتحوها وقال الاصلح ان اسلم روحى ولا يهلك من اجلى الشعب ققطعوا الجند رأسه ومضوا فيا لهذا الفعل العجيب جداً فحدث فى تلك الساعة ريح شديد حتى لم يسمع احد من الشعب الذين كانوا يحرسون باب السجن حس القايين ولا سمع احد من المعتقلين فيه وكمل هذا الالب السقوط قول الانجيل المقدس وما حكاة من قول اليهود يوم الصلبوت ان الاصلح ان يموت واحد عن الشعب ولا يهلك * الشعب كله وتشبه بسيدته الراعى الصالح الذى بذل * P. 51

1. ABG فعلوا. — 2. ABDEF الطاق.

So when the Father Peter heard of the strife on his account between the troops and the people of the city, who prevented the soldiers from approaching the prison in which he was, he feared that some would be slain for his sake, and resolved to preserve his faithful people, and to redeem them with his own life. Therefore he sent word to the soldiers secretly, saying to them : « Come this night to the wall of the prison at the place where I will knock for you from within ; and make a hole through it, and do what the prince has commanded you to do ». And when they heard this, they accepted his words. Accordingly they went that night secretly to the place of which he told them, which was a cell where he was separate from the other prisoners, of which none of the people knew ; and then he knocked at the wall from within, and when they heard him, they broke open the place where he knocked, and made an opening there. So he made the sign of the cross on his face, and put his head out to them, through the hole which they had opened, saying : « It is better that I should give up my life than that the people should perish for my sake ». Thereupon the soldiers cut off his head, and went away. Behold then this most admirable deed !

Now there arose at that hour a violent wind, so that none of the people who were guarding the door of the prison heard the sound of those that pierced the wall ; nor did any of the prisoners hear it. Thus this blessed father accomplished the words of the holy Gospel, and the words of the Jews which it relates ' on the day of the blessed crucifixion, namely, that

1. S. John, xi, 50 ; xviii, 14.

نفسه عن خرافه وكان الشعب جلوساً عند باب السجن ولم يعلموا بما كان من امره وقيل في نسخة اخرى انه خرج من النقب واخذوه الجند ومضوا به الى مكان يعرف بوقولوا وتفسيره دار البقر وهو الموضع الذي تمت فيه شهادة الاب الجليل ماري مرقس البشير وان الجند لما رأوا القديس بطرس انه اسلم نفسه للموت خافوا ولحقهم الزمع فسألهم وقال لهم احب منكم ان امضى اتبارك من جسد الاب ماري مرقس الانجيلي فاجابوه وهم محتشمون منه مطرقون الى الارض وقالوا مهما اردت ايها الاب افعله سرعة فمضى الى حيث جسد الاب ماري مرقس الانجيلي البشير وصلى وتبارك منه وجلس عنده كانه يخاطبه قائلاً يا ابي الانجيلي البشير بالسيّد المسيح الابن الوحيد الشاهد باوجاعه انت اول شهيد واول بطرك كان في هذا الكرسي وانت يا¹ طاهر يا قديس الذي اصطفاك المسيح القدوس الحقيقي وانت كرزت باسمه في كورة مصر وبهذه المدينة والاعمال المحيطة بها ونظرت في الخدمة التي فعلتها واخذت اكليل الشهادة

الذي اصطفيت ابهاتي واحداً بعد واحد الى حقارتي لانى الخ add. وانا الخاطي 1. E om. to

it is better that one should die for the people than that the whole people should perish; * and he was like his Lord, the Good Shepherd, who gave his * P. 51 life for his sheep. But the people meanwhile were sitting by the door of the prison, and knew not what had happened to him.

In another copy, however, it is said that he came out through the hole in the wall, and the soldiers took him and led him away to a place called *Boucolia*, the interpretation of which is Cattle-yard; and this is the place where was accomplished the martyrdom of the glorious father, Saint Mark the evangelist. But when the soldiers saw the holy Peter thus giving himself up to death, they were filled with awe, and dread fell upon them. So he asked them, and said to them : « I pray you that I may go and receive a blessing from the body of the father, Saint Mark the evangelist ». Then they consented to his request, and said with shame and downcast looks : « Whatever thou desirest, father, do quickly ». So he went to the place where the body of Saint Mark, the evangelist and bringer of good tidings, lay; and he prayed and received a blessing from the relics, and knelt by them, as if he were discoursing with the saint, saying : « O my father, evangelist and messenger of the Lord Christ, the Only-Begotten Son, who dost bear witness to his passion, thou art the first martyr and the first patriarch of this see. Thou, O pure and holy one, art he whom Christ, truly the most holy, elected. Thou didst preach his name in the land of Egypt, and in this city, and in the provinces which surround it, and didst diligently exercise the ministry which was thy work; and thou didst receive the crown of martyrdom. For

ومن اجل ذلك ايها الاب الانجيلي البطرك التلميذ الشهيد استحقيت ان تظهر الايمان بالله الكلمة المخلص السيد يسوع المسيح وانت اصطفيت انيانوس¹ الطوباني لانه كان مستحقاً وبعده ملياتوس ومن كان بعدهما ثم ديمتريوس وباوركلا وديونوسوس ومكسيموس والمغبوط ثاونا ابي الذي رباني حتى وصلت الى خدمة هذا الكرسي بعده وانا خاطي لا استحق هذه الكرامة لكن بكثرة رأفته نلت ذلك فاشفع في ان اكون شهيداً بالحقيقة ان كنت مستحقاً تمام صليبه وقيامته ويجعل في روائح الامانة المحيية لكي اكون له بخوراً طيباً بسفك دمي على اسمه القدوس وقد حضر وقت زوالى فصل يا ابي على ان لا اكون بقلبين ونييتين ويقويني الرب حتى افارق هذا العالم وهو ذا اترك لك الرعية التي ائتمنتني عليها وسلمتها لي ولمن كان قبلي ايضاً فانت معلمنا يا سيدنا فكُن² معنا ومع اولادك كما اعطاك السيد المسيح ثم قام من عند القبر ورفع يديه الى السماء وقال يا ابن الله يا يسوع المسيح كلمة الاب ادعوك واسألك ان تزيل عنا هذا الاضطهاد الذي

فلتكن F فتكن ABEG. — 2. انيانوس F انايوا ABG.

this reason, O father and evangelist, disciple and martyr, thou wast worthy to show forth thy faith in God, the Word and Saviour, the Lord Jesus Christ. Thou didst elect the blessed Annianus because he was worthy; and after him was Avilius, and those who succeeded those two; then Demetrius and Heraclas and Dionysius and Maximus; and the blessed Theonas, my father, who brought me up until I came to the ministry of this see after him, though I am a sinner, unworthy of this honour which I received only by the greatness of his compassion. Therefore intercede for me, that I may be a martyr in truth, if indeed I be worthy to imitate Christ's crucifixion and resurrection; and that he may fill me with the perfume of life-giving faith, so that I may be to him sweet-smelling incense, by the shedding of my blood for his holy name. For the time is come for my decease; therefore pray, O my father, for me, that I may not be divided into two hearts or purposes, and that the Lord may strengthen me, until I depart from this world. And behold, I leave to thee the flock with which thou didst entrust me, and which thou didst hand over to me, and to those who were before me also, for thou art our teacher, O our lord; therefore be with us and with our children, according to the charge which the Lord Christ gave to thee ».

Then Peter rose from beside the tomb, and lifted up his hands to heaven, and said : « O Son of God, Jesus Christ, Word of the Father, I pray and beseech thee to make to cease from us this persecution which is upon thy people, and to grant that the shedding of the blood of this thy ser-

على شعبك ويكون سفك دمي انا عبدك ازالة لهذا الاضطهاد عن رعيتك الناطقة وكان بالقرب من القبر مسكن فيه صبية عذراء وابوها رجل شيخ وكانت قائمة تصلى ولما تمت صلاتها سمعت صوتاً من السماء يقول بطرس رأس الحواريين وبطرس هذا تمام ¹ P. 52 * الشهداء فلما اكمل الاب القديس دعاءه¹ قبل القبر وقبور الابهاء * التي هناك ثم صعد الى الجند فنظروا وجهه كوجه ملاك الله فخافوا منه ولم يخاطبوه لان الله لا يتخلى عمن يتوكل عليه ثم رفع يديه الى السماء وشكر الرب وصلب على وجهه وقال امين وقلع بليته وكشف رقبة الطاهرة للرب وقال لهم افعلوا ما امرتم به فخافوا من ان تلحقهم عقوبة بسببه فنظر بعضهم الى بعض ولم يجسر احد منهم يقطع راسه لما وقع عليهم من الخوف ثم تشاوروا وقالوا من قطع راسه منا دفع له كل واحد منا خمسة دنائير وكانوا ستة نفر وكان مع احدهم دنائير فاخرج منها خمسة وعشرين ديناراً وقال الذى يتقدم اليه ويقطع راسه يأخذ هذه الدنائير عنى وعن الاربعة الباقين فتقدم احدهم واستجراً

1. ABG. ودعاء.

vant may put an end to the oppression of thy reasonable flock ». Now there was in the neighbourhood of the tomb a dwelling-place, where lived a young virgin with her aged father, and she was at that moment standing to pray; and when her prayer was ended, she heard a voice from heaven saying : « Peter was the first of the apostles; and now Peter is the last of the martyrs ». So when the holy father had finished his invocation, he kissed the apostle's tomb, and the tombs of the fathers * which * P. 52 were there also. Then he ascended to the soldiers, who saw his face as it were the face of an angel of God, and so they were afraid of him, and did not speak to him; for God does not abandon those who trust in him. Thereupon the saint raised his hands to heaven, and thanked the Lord, and made the sign of the cross on his face, and said « Amen ». And he took off his pallium, and bared his neck, which was pure before the Lord, and said to them : « Do as you have been commanded ». But the soldiers feared that trouble would befall them because of him. So they looked one at another, and not one of them dared to cut off his head, because of the dread which had fallen upon them. Then they took counsel together and said : « To him that cuts off his head each one of us will give five denarii ». Now they were six persons; and one of them had some money; so he took out five and twenty denarii from among the coins and said : « He that will go up to him, and cut off his head, shall receive this money from me and from the four others ». So one of the men

وقطع راس الشهيد القديس بطرس البطريرك في التاسع والعشرين من ختور وكان مدة مقامه على الكرسي الانجيلي احدى عشرة سنة فاما ذلك الجندي الذي جعل نصيبه مع يودس الاسخريوطي فانه اخذ الدنانير وهرب هو واصحابه خوفاً من الشعب وبقي جسد القديس ملقى الى وقت كثير من النهار حتى عرف الشعب الجلوس عند الحبس الخبر ونظروا الثقب في الحائط فمضوا اليه مسرعين ووجدوا جسده وثوبه عليه والشيخ والصيَّة العذراء جالسين¹ يحفظانه فالتصقوا الراس بالجسد ونشروا عليه سبيَّة وجمعوا دمه ووقفوا باكين وتبلبلت المدينة واضطربت عند مشاهدتهم² الشهيد الذي للسيد المسيح ثم حضر مقدمو المدينة ولفوا جسده في النطع الذي كان ينام عليه ومضوا به الى البيعة وجعلوه على السترنس الى ان قدسوا واتموا القداس ودفنوه مع الابرء صلواته يكنّ معنا ومع جميع بني العموديَّة امين

1. ABG يجلس EF يجلسون. 2. ABG شهادتهم.

went forward, and summoned up his courage, and cut off the head of the holy martyr and patriarch Peter; that day being the 29th of Hatür. Now Peter had sat on the evangelical throne for eleven years. But as for that soldier who cast in his lot with Judas Iscariot, he took the money and fled, he and his companions, in fear of the people.

And the body of the saint remained lying as it was far into the day, until the people who were sitting before the prison learnt what had taken place, and saw the hole in the wall. Then they went in haste to the place where he was, and found his body covered with his garment, and the old man and the young virgin sitting there and guarding it. So they joined the head to the body, and spread over it a linen cloth; and they collected his blood; and they stood there weeping.

And the city was in confusion, and was greatly disturbed, when the people beheld this martyr of the Lord Christ. Then the chief men of the city came, and wrapped his body in the leathern mat on which he used to sleep; and they took him to the church, and placed him there on the *synthronus*, until the celebration of the liturgy. And, when the liturgy had been performed, they buried him with the fathers. May his prayers be with us and all those that are baptized! Amen.

ارشلا البطرك

وهو من العدد الثامن عشر

فلما تبيح الاب بطرس وعدموه اهل الاسكندرية اتقنوا وجمعوا الاساقفة وصيروا
ارشلا القس بطركاً عوضه كما كان اوصى قبل وفاته فلما جلس ارشلا على الكرسي
الرسولي الانجيلي تقدم اليه جماعة من الشعب وسألوه في قبول اريوس فقبل سؤالهم وجعله
شماساً ولما قبله وخالف وصية ابيه بطرس لم يقيم على الكرسي سوى ستة شهور وتبيح
في تاسع عشر بوونة

السيرة السابعة من سير البيعة

الاكسندرس البطرك

* وهو التاسع عشر من العدد

* P. 53

فلما تبيح ارشلا البطرك اجتمع الشعب ووضعوا ايديهم على الاب الاكسندرس القس
وصار بطركاً كما اوصى الاب بطرس آخر الشهداء وجلس على الكرسي فتقدم اليه بعض

ACHILLAS, THE EIGHTEENTH PATRIARCH. A. D. 311-312.

When the Father Peter went to his rest, and the people of Alexandria were thus deprived of his presence, they sent and assembled the bishops together. And they made Achillas, the priest, patriarch instead of Peter, as he had charged them before his death. Then, when Achillas had taken his seat upon the apostolic and evangelical throne, a body of the people came to him, and prayed him to receive Arius. Accordingly he admitted their request, and made Arins deacon. But since Achillas received Arius, and thus disobeyed the command of his father Peter, he only remained in the see six months. And he went to his rest on the 19th of Baunah.

CHAPTER VII

ALEXANDER I, THE NINETEENTH * PATRIARCH. A. D. 312-326.

* P. 53

When Achillas, the patriarch, went to his rest, the people assembled and laid their hands upon the Father Alexander, the priest, as the Father Peter, the last of the martyrs, had charged them: and he sat upon the

الشعب وسألوه ان يقبل اريوس فلما رآه الاكسندرس الفاضل رفضه ولم يقبله وقال لمن سأله فيه قال لى الاب بطرس وهو فى الحبس ولاخى ارشلا ان السيد المسيح احرم اريوس فلا تقبله ولما خالفه ارشلا اخى لم يقم على الكرسي غير ستة اشهر وانا فاما اقبله بالجملة وهو مفروز فمكث اريوس منفياً تحت الحروم مدة فمضى بعد ذلك الى القسطنطينية وشكا حاله لقسطنطيوس¹ ابن الملك قسطنطين المغبوط وانه قد تاب ورجع عن مقاتله وحلف على ذلك وهو يخفى المكر فى قلبه الى ان اظهر الله له قدرته فيه ونزلت امعاء من دبره فهلك كما سينكر ذلك فيما بعد وبسببه كان المجمع المقدس بيقية واحرم فيه واستقرت الامانة المستقيمة وايام الصوم ويوم عيد الفصح وكان ابونا الاكسندروس البطريرك مقدم المجمع وبعد ذلك تنيح وهو متمسك بالامانة الارثوذكسية وكانت نيافته فى الثانى والعشرين من برمودة وكانت مدة مقامه على الكرسي ست عشرة سنة

1. Mss. لقسطنطوس.

episcopal throne. And some of the people came to him, and prayed him to receive Arius. But when Alexander, the excellent, saw Arius, he rejected him, and would not receive him, and said to those who interceded with him for that man : « The Father Peter, while he was in prison, said to me and to my brother Achillas : The Lord Christ has anathematized Arius; therefore receive him not. And when Achillas, my brother, disobeyed the Father Peter's injunction, he only remained upon the episcopal throne six months. Therefore I will not receive Arius at all, since he is separated from us ». So Arius remained in banishment under sentence of excommunication for many years. After that he went to Constantinople, and laid a complaint before Constantius, son of the blessed prince Constantine, describing how he had been treated, and declaring that he had repented and renounced his false doctrine; and he swore to this. And thus he continued to hide his guile in his heart, until God revealed to him his power over him, and his bowels gushed forth from his body, and so he perished, as it shall be related hereafter. For it was on account of Arius that the holy council at Nicaea took place, at which he was anathematized, and the orthodox faith was established, and the days of the fast and the day of the feast of Easter were fixed. And our Father, the patriarch Alexander, was president of that council. And after that, he went to his rest, holding fast to the orthodox faith. His death took place on the 22nd of Barmudah; and the period of his occupation of the see was sixteen years.

السيرة الثامنة من سير البيعة
اتناسيوس الرسولي البطرك
وهو من عدد الابهاء العشرون

فلما تنيح الاب المغبوط الاكسندروس ترملت البيعة اياماً يسيرة واجتمع الشعب وتشاؤروا وقدّموا الاب اتناسيوس واجلسوه على الكرسي الانجيلي وكتب مقالات حسنة وميامر كثيرة وسمّى في بطركيته الرسولي لشرف افعاله المتشبهة بالرسل وفي ايامه كان المجمع في جلاطية¹ وكان فيه باسيليوس الكبير صاحب القداس وقطعوا الارينانوس² في ايام يوليانوس الملك الكافر وكان يوبيانوس³ البطريق على هذا المجمع وقتل يوليانوس الملك بيد الشهيد الجليل مرقوريوس وجلس بعده يوبيانوس البطريق ملكاً فاراح البيعة في ايامه وصبر اتناسيوس البطرك⁴ على بلايا كثيرة ونفى ونصب له فخاخ السوء حتى ابعد عن كرسيه لكثرة ما ناله ومضى الى صعيد مصر واقام هناك سنين كثيرة واظهر انه فاعل

1. E. بغلاطيا F. غلاطيا — 2. ABG اريانوس DEF اريوس — 3. Mss. يوليانوس — 4. G. om. to كرسية.

CHAPTER VIII

ATHANASIUS I, THE APOSTOLIC, THE TWENTIETH PATRIARCH. A. D. 326-373.

So when the blessed Father Alexander went to his rest, the Church was widowed for a few days. Then the people assembled and took counsel, and appointed the Father Athanasius, and seated him on the evangelical throne. And he wrote excellent treatises and many homilies; and he was called during his patriarchate the Apostolic, on account of the nobility of his deeds, which werelike those of the Apostles.

In his days took place the council of Galatia at which Basil the Great, author of the Liturgy, was present, and in which they excommunicated the Arians, in the reign of Julian the misbelieving prince; and Jovian, the patrician, presided over this council; and Julian, the prince, was slain by the hand of the glorious martyr Mercurius; and after him Jovian the patrician was enthroned as prince, and gave rest to the Church during his reign. And Athanasius, the patriarch, endured many trials, and was sent into exile; for evil snares were laid for him, so that he was forced to leave his see by the frequent persecutions that he underwent: and he fled to Upper Egypt, and remained there for many years, and feigned himself a

وصير نفسه اجيراً ولم يظهر انه بطرك واقام¹ الملوك الكفرة اعنى ولاس² وولانديانوس³ * P. 54 احدى عشرة سنة فلما اراد الرب اعادته الى كرسيه⁴ دفعة اخرى بصلواته المقدسات المقبولات اهلك هؤلاء الملوك⁵ بموت سوء لاجل ما فعاوه بالارثدكسية واقام الرب ملكاً مؤمناً اسمه ناوضوس فابتهجت البيعة في ايامه وكان عدوه وأمن وسلامة وعاد اتناسيوس الى كرسيه وكان⁶ في ظهورة فرح ومسرّة⁷ في بلاد مصر اذ جعلهم الرب مستحقين لرجوع راعيهم اليهم واقام هذا الراعى الصالح الروحاني على كرسي ماري مرقس الانجيلي سبع واربعين سنة وتنيح⁸ في السابع من بشنس وهو ضابط البيعة وغالب المعاندين للحق المناصبين للدين الارثدكسي ولابس كرامة السيد المسيح فحزن الشعب لاجل هذا الراعى الرسول الذي عدموه فاما سيرته فانه كان قد غاب عن كرسيه ثلث دفعات للشدائد التي نالته وتغلب⁸ المخالفين على كرسيه وكانت غيبته في الدفعة الاخيرة احدى عشرة سنة وكان كتب من النفي الى عذارى بمدينة الاسكندرية يقول لهن ان عروسكن

1. E om. to سنة F واقام هكذا في ايام الملوك الكفرة الخ. — 2. ABDG اناولاس. — 3. E om. to المقبولات. — 4. E add. ولانديانوس. — 5. A الكفرة وهم اناولاس ولانديانوس. — 6. E om. to وعاد ظهوراً وفرحاً G وكان فرحاً كثير E وكان ظهور فرحاً B وكان ظهور فرحاً. — 7. E om. to تربية حسنة. — 8. ABG تغلب على كرسيه المخالفين.

workman, and disguised himself as a hired labourer, and did not disclose * P. 54 that he was patriarch. And the misbelieving princes, Valens and * Valentinian, reigned eleven years. So when it was the Lord's will to restore Athanasius to his see again, through this patriarch's holy and accepted prayers, he destroyed those princes by an evil death, on account of what they had done against orthodoxy. And the Lord set up a believing prince, named Theodosius; and the Church rejoiced in his days, and there was tranquillity and security and peace.

When Athanasius returned to his see there was joy and gladness in the land of Egypt at his reappearance, because the Lord had counted the people worthy of the return of their shepherd to them. And this good spiritual shepherd remained on the throne of Saint Mark the evangelist forty-seven years, until he went to his rest on the 8th of Bashans, governing the Church, and subduing those who rebelled against the truth, and resisted the orthodox religion, and wearing as a garment the honour of the Lord Christ. So the people mourned for this apostolic shepherd of whom they were deprived.

And as for his history, he quitted his diocese three times, on account of the persecutions which overtook him, when the heretics took possession of his see; and his absence the third time lasted eleven years. And he wrote

هو المسيح الذى لا يرى ولا ينوت فما دتم تحت¹ محبته فما تكن ارامل واعلمن اننى كنت كاتباً لابي الاكسندروس وكان ما يقرأ قط الانجيل فى قلايته ولا فى غيرها جالساً بل قائماً والضوء قدامه وكان الله تعالى قد حبّب له قراءة الكتب فبينما هو ليلة قائم يصلى ويقرأ فى الانجيل اذ اتين رهبانات واستاذن عليه ثم طلعن اليه فسجدن بين يديه وقلن له عندنا عذارى يصمن ستة ايام ولا يعملن شيئاً بايديهن ليفضل منه ما يطعمنه للمستورين ونريد منك يا ابانا ان تتقدّم لهن ان يعملن ويكون صومهم بقدر فقال لهن صدّقنى² يا اخواتى اتى ما صمت قط يومين ولا افطرت قط بالنهار ولا اكلت الا بقدر ولا اتعبت نفسى ولا ادبت جسمى لانه جيد ان يكون الصوم بقدر والشراب بقدر والنوم بقدر فاذا اكل الانسان كما يجب قوى على الصلاة وكذلك اذا نام بقدر وللطعام حدّ وللشراب حدّ والنوم حدّ فقلن لهن يفطرن بقدر ويعملن كل شيء جيّد بقدر لئلا يكثر الكلام فينسى اوله هذا ما كتب به اتناسيوس الرسولى وحكى به عن

1. F. ثابتن فى محبته. — 2. ABG. اعلمنى.

from his exile to certain virgins in the city of Alexandria, saying to them : « Verily your bridegroom is Christ, the invisible and immortal one, so that, as long as you remain obedient to his love, you will not be widows. Know that I used to act as scribe for my father Alexander; and he never read the gospel in his cell or elsewhere seated, but always standing, with the light in front of him; for God most high had made him love to read the scriptures.

So while he was one night standing and praying and reading in the gospel, behold, some nuns came, and asked leave to see him. Then they came up to him, and prostrated themselves before him, and said to him : There are in our convent certain virgins who fast during six days of the week continuously: but they do no work with their hands, by which something might be earned to feed the poor. Now we desire of thee, our father, that thou shouldst bid them work, and direct that their fast be kept in moderation. So he said to them : Believe me my sisters, I have never fasted for two whole days together, without breaking my fast during the day; but I only ate in moderation, and neither wearied my soul nor punished my body. For it is good that fasting should be in moderation, and drinking in moderation, and sleep in moderation. For if a man eats as he ought, he is strong for prayer; and so likewise if he sleeps in moderation; but to food there should be a limit, and to drink a limit, and to sleep a limit. So tell them to break their fast in moderation, and to work, for everything is good in moderation, that words may not be multiplied, and the beginning of them may not be forgotten ».

أبيه القديس الاكسندروس وانه كان كلامه كالعسل لمن يسمعه وكان يكثر النعمة¹ للسيد المسيح وقد قيل ان اريوس كان اتى الى هذا الاب الاكسندروس وسأل ان يدخل اليه فقال الاكسندروس قولوا له اوصاني ابي ان لا اقبلك ولا تدخل التى ولا اجتمع بك لان ابي شهد ان السيد المسيح ارآه² فى منامه ثوبه مشقوقاً منك وامره ان لا يقبلك او ما تعلم ان لسانك هو الذى اهدك منه بما قتلته فاطلب من السيد المسيح المخلص واعترف له بخطيتك فاذا قبلك فهو يامرني * بقبولك كما امر بطرس ابي ان لا يقبلك وقد امر³ P. 55 المسيح ان لا يمنع احداً من المؤمنين به دخول البيعة فاذا اجرم واخطأ منعناه حتى يندم ويتوب فاذا قبله المسيح قبلناه فلما سمع اريوس هذا غضب ومضى فجمع اليه جمعاً كثيراً ووضع مقالات تجديف وكفر بلسانه المستحق القطع وقال ان ابن الله مخلوق وكان المجمع فى نيقية لاجله وكان فيه رؤوس الاربع كراسى مجتمعين فيه اعنى بطاركة رومية والاسكندرية وافسس وانطاكية وجلس معهم قسطنطين الملك المؤمن

ظهر له فى منامه وثوبه مشقوق 2. F — 1. F الشكر.

This is what Athanasius the Apostolic wrote and reported of his holy father, Alexander. He declared also that his words were like honey to those that heard them, for he was full of the grace of the Lord Christ; and that it was reported that Arius had come to this Father Alexander, and prayed that he might enter to him. But Alexander said : « Tell him thus : My father charged me that I should not receive thee, and that thou shouldst not enter to me, and that I should not associate with thee. For my father bore witness that the Lord Christ showed him in a dream his garment rent by thee, and commanded him not to receive thee. Or knowest thou not that it is thy tongue that has separated thee from him by what thou hast said concerning him? Therefore pray to the Lord Christ, the Saviour, and confess thy sin to him; and if he receive thee, then he will command me * to receive thee, as he commanded Peter, my father, not to receive thee. For Christ has commanded that we should forbid none of those that believe in him to enter the church. But if a man has committed an offence, and has sinned, then we forbid him, until he repents and is converted; and then if Christ receives him we receive him ».

So when Arius heard this he was angry, and went away, and collected to himself a great body of followers, and composed blasphemous treatises, and denied his faith with his tongue that deserved to be cut out, saying that the Son of God was created. And the council at Nicaea was held on account of him; and there the heads of the four sees were assembled to judge him,

فاكملوا وقرروا الامة الارثوذكسية والصوم والفصح وقال لهم الملك اسعلكم ان تجعلوا مدينة القسطنطينية بطركية لانها مدينة الملك وكذلك اورشليم لانها مدينة الملك الحقيقي السمائي فلما رأوا تواضعه فعلوا ذلك وقطعوا اريوس الكافر وكتب قسطنطين الملك المؤمن حرم اريوس الكافر بخط يده وقال فيه انه اهلك الذين اشتراهم المسيح بدمه المقدس فهرب اريوس الى افريقية ولم يجد راحة في ايام قسطنطين الملك وايام الاكسندروس البطرك وكان الاكسندروس قد ربي اتناسيوس تربية حسنة لانه¹ كان ابن امرأة رئيسة عابدة للاوثان وكانت غنية جداً وكان يتيماً فلما كبر ارادت ان تزوجه فلم يشته ذلك فاحتالت عليه ليقع² مع امرأة زانية لتوحله³ في الزيجة فلم يفعل وكان الرب يحفظه لامر⁴ عظيم وكانت تأخذ البنات الحسان تربنهن وتطيبهن وتجعلهن يدخلن عليه في مرقده وينمن عنده ويتعرضن له فاذا استيقظ ضربهن وطردهن وكانت تشتهى ان تزوجه

1. E. وكان هذا الاب ابن امرأة الخ. — 2. E. لتوقعه. — 3. E. ترغبه. — 4. E. om. to يفعل.

namely the patriarchs of Rome and Alexandria and Ephesus and Antioch; and Constantine, the believing prince, sat with them. And they finally settled the orthodox faith, and the time of the Fast and of Easter. And the prince said to the bishops in council : « I pray you to make the city of Constantinople a patriarchal see, because it is the city of the prince, and likewise Jerusalem because it is the city of the true, heavenly prince. » So when they saw his humility, they did this as he prayed them. And they cut off Arius the unbeliever; and Constantine, the believing prince, wrote the excommunication of Arius the unbeliever in his own handwriting, saying therein that he had caused those to perish whom Christ bought with his holy blood. Then Arius fled to Africa, and found no rest in the days of Constantine, the prince, and in the days of Alexander the patriarch.

Now Alexander had brought up Athanasius excellently well. For he was the son of a principal woman, a worshipper of idols, who was very rich; and he was an orphan on the father's side. So when he grew up she wished to marry him to a wife, but he did not desire that. Then she intrigued against him, that he might fall with a woman who was a sinner, that she might involve him in the mire of matrimony; but he would not do it, for the Lord was keeping him for great things. And she used to take beautiful girls, and adorn them and perfume them, and make them enter to him into his chamber, and sleep near him and solicit him; but when he awoke he beat them, and drove them away. For her constant desire was to marry him and to establish him in his father's possessions

وتقيمه على اواسى ابيه وامواله فلا يفعل واحضرت رجلاً ساحراً اسكندرانياً¹ حكيماً من حكماء الصابة وعرفته ما² عندها من حال ابنها فقال لها دعيني اليوم آكل معه خبزاً ففرحت واولمت وليمة عظيمة واجتمع بابنها واكلوا وشربوا فلما كان بالغداة مضى الفيلسوف اليها وقال لها لا تتبعى فانك لا تقدرين على ابنك لانه قد صار جليلياً على رأى الجليليين وسيكون رجلاً عظيماً قالت³ ومن هم الجليليون قال لها اصحاب الكنيسة الذين قد اهلكوا البرابى وابادوا الاوثان فلما سمعت هذا قالت فى نفسها ان توانيت عنه مضى عنى وبقيت وحيدة فحينئذ نهضت واخذته معها ومضت به⁴ الى الاسكندرس وقالت له قضية حال اتناسيوس ابنها وجميع سيرته ثم تعمدت هى وولدها وبعد زمان توفيت وبقي هو عند الاب الاسكندروس مثل الولد ورباه بدعة بكل فن وحفظ الاناجيل وقرأ كتب الله فلما كبر اقصمه⁵ شماساً وجعله كاتبه وصار كأنه ترجمان الاب المذكور * وخادماً للكلام الذى يريد يقوله فلما تنيح قسطنطين الملك المؤمن بشيخوخة حسنة⁶ * P. 56 وجلس بعده قسطنطيوس⁶ ابنه فلم يثبت على الامانة المستقيمة وانما كان يخاف ويحتشم

1. E om. to الصابة. — 2. E om. to ابنها add. ابيه لاجل تزوجه لاجل اواسى ابيه. — 3. E om. to الاوثان. — 4. E add. الاسكندرية. — 5. E اوسمد. — 6. ABDG قسطنطيوس.

and wealth, but he would never consent. And she sent for a man who was a magician of Alexandria, a wise man among the Sabaeans, and informed him of her circumstances with regard to her son; so he said to her : « Let me eat bread with him to-day. » Thereupon she rejoiced, and prepared a great feast. And the philosopher accompanied her son, and they ate and drank; but when the morning came, he went to her, and said to her : « Trouble not thyself, for thou canst have no power over thy son, for he has become a Galilaean according to the doctrines of the Galilaeans; and he will be a great man. » She said : « Who are the Galilaeans? » He answered : « The people of the Church, who have ruined the temples and destroyed the images. » Therefore when she heard this, she said within herself : « If I neglect him, he will go away from me, and I shall be left alone. » So straightway she arose, and took him with her, and went with him to Alexander, and related to him the circumstances of Athanasius her son, and all his history. Then she was baptized, and her son also.

And after a time she died, and Athanasius remained like a son with the Father Alexander, who educated him quietly in every branch of learning. And Athanasius learnt the gospels by heart, and read the divine scriptures; and when he was fully grown, Alexander ordained him deacon, and made him his scribe, and he became as though he were the interpreter of the

* P. 56 aforesaid father, * and a minister of the word which he wished to utter.

من الناس فوجد اريوس حينئذ الفرصة ومال الى اخذ¹ الملك وجذبه الى قلبه وافسد قلبه وحمله على استمال الملك الى مقالته واغواه الى ان انفذ احضر الاكسندروس من الاسكندرية الى القسطنطينية ولم يعلم الملك قدر الاكسندروس ولا سبب حرمة لاريوس وابعاده له عن البيعة وكان الاكسندرس قد شاخ وكبر غير انه ثابت الحواس² سالم الجواس وكان اتناسيوس ترجمانه وكتبه والمتكلم عنه بقوة الروح القدس لمعرفته بالامانة الارثوذكسية³ فجلس الاب الاكسندروس بحضرة الملك واحضر اريوس وتكلم كلامه الطمث واكثر الكلام السمج فخصمه اتناسيوس بالاقوال التي اوردها وابطل كلامه فقلق اريوس وافسخ المجلس وقال يكون لنا مجلس آخر ولما علم اريوس انه لا قوة له باتناسيوس دفع مالا⁴ لاصحاب ابواب الملك وقرر معهم ان يمنعوا اتناسيوس من الدخول معهم في المجلس الاخر فلما كان بالغداة امر الملك باحضارهم فلما دخل الاكسندرس منعوا البوابون اتناسيوس الرسولي من الدخول فلما جلس الملك والبطرك

1. F add. خدام. — 2. Mss. الحاس. — 3. DF الحق. — 4. E om. to معهم add. رشوة للبوابين وارضاهم.

So when Constantine, the believing prince, died in a good old age, Constantius his son was enthroned after him, but did not remain firm in the orthodox faith, only fearing and respecting the people. Then Arius found his opportunity, and aimed at taking hold of the prince, and drew him to his own mind, and corrupted his heart, and induced him to incline the empire to his doctrine, and led him astray, till he sent and summoned Alexander from Alexandria to Constantinople. For the prince did not know the power of Alexander, nor the cause for which he had anathematized Arius and removed him from the Church. Now Alexander had grown old and advanced in years, although he was strong in sense and sound in faculties; and Athanasius was his interpreter and scribe and mouthpiece, through the power of the Holy Ghost, on account of his knowledge of the orthodox faith. So the Father Alexander took his seat in the presence of the prince, who then summoned Arius; and Arius uttered his impure discourse, and multiplied his vile phrases. But Athanasius confuted him by the arguments which he delivered, and brought his discourse to naught. Thereupon Arius was troubled, and broke up the assembly, saying: « We will have another sitting. » And since Arius knew that he had no power against Athanasius, he gave money to the attendants at the royal doors, and settled with them that they should prevent Athanasius from entering with the others into the next assembly. So when the morrow came the prince commanded to bring them in: but when Alexander entered, the doorkeepers prevented Athanasius

بحضرته تكلم اريوس واكثر الكلام فالتفت الاب الاكسندروس يميناً وشمالاً فلم ير اتناسيوس كاتبه فكت فقال له الملك لم لا تتكلم قال له الاكسندروس كيف اتكلم بلا لسان فعلم الملك انه يعنى اتناسيوس فامر باحضاره فلما رأى اريوس ان اتناسيوس قد دخل خرج مسرعاً ولم يقف فقال الاكسندروس للملك اعلم ايها الملك ان قطع هذا اريوس كان في المجمع وليس انا قطعه وحدي بل ابوك المنبوط الملك واهل المجمع كلهم قطعوه وكتب الملك حرمه بخط يده واذا نظرت كتب اييك وجدته بخط يده¹ وانا اقول من يقطع الملك قسطنطين واهل المجمع² فاحله انا فيكون ذلك مني بدعة لان اباك بالحقيقة كتب حرمه وقطعه بخط يده في المجمع الذي كان بنيقية فلما سمع الملك هذا القول خاف من اخيه ان يحل امر الملك ايه فيجد اخوه بذلك الحجة للنفاق عليه فاطلق الاب الاكسندروس واعاده³ الى كرسيه وبقي اريوس محروماً

1. E add. الله مخلوق وجعل ابن الله وجلى. — 2. ABDG add. انسان. — 3. ABD وعاده.

the Apostolic from entering. When the prince had taken his seat, the patriarch being present also, Arius spoke and delivered a long discourse. So the Father Alexander turned to the right and left, but could not see Athanasius, his scribe; and therefore he was silent. Then the prince said to him : « Why dost thou not speak? » Alexander replied : « How shall I speak without a tongue? » So the prince knew that he meant Athanasius, and commanded to bring him in. But when Arius saw that Athanasius had entered, he went out hastily, and would not remain. Then Alexander said to the prince : « Know, O prince, that the cutting off of this Arius took place at the council; and it was not I alone that cut him off, but thy blessed father, the prince, and all the members of the council cut him off, and the prince wrote his anathema in his own handwriting. Therefore if thou wilt look at the letter of thy father, thou wilt find that it is in his handwriting. Shall I then say of him that was excommunicated by the prince Constantine and the members of the council that I will absolve him? Nay, that would be an act of heresy on my part. For thy father in truth wrote his anathema and his excommunication in his own handwriting, at the council which took place at Nicaea. » So when the prince heard this speech, he was afraid of his brother, that if he should break the command of his father, his brother would find in that a pretext for acting with duplicity against him; and therefore he dismissed the Father Alexander, and restored him to his see. Thus Arius justly remained anathematized, and bound by the censures of the

مربوطاً¹ بعدل لانه ظن انه يبلغ بقوته من الملك وبذله المال لحاشيته بغيته وتبيح الاب
الأكسندروس مع ابائه بعد ان اوصى الكهنة والشعب عند نياحته ان يجلسوا اتناسيوس
بعده على الكرسي ففرحوا بذلك لمحبته له فلما جلس على الكرسي الرسولي اخرج
P. 57 * شيعة اريوس من البيعة واخرج * الحرم الذي في خط قسطنطين الملك واهل المجمع
المقدس وقرأه في البيعة على الجماعة فلما سمع اريوس بذلك غضب جداً والتهب
شيعته كالنار ومضى الى الملك وقال له ان قبلني الاكسندرس بطرك القسطنطينية بامرك
بلغت غرضي فدعاه الملك وقال هو دا بطرك اسكندرية قد امتنع من قبول اريوس
وخالفنا وانت تعلم اتنا اقمنك واجلسناك بطركاً على كرسي القسطنطينية ويجب ان لا
تخالفنا كغيرك وانت² طيب وتأخذ اريوس اليك وتقبله قال له البطرك ان البيعة لا تقبله
ولا يجب ان نقبل الا من هو موافق لامانتها وهذا فقد جعل الثالث مخلوقاً وقد
ابعد من البيعة بحق قال له الملك لا يفعل بل هو معترف بالثالث قال له البطرك

1. E om. to بعينه. — 2. F om. with foll. word.

Church, for he had supposed that he would succeed in obtaining his desires by his power over the prince, and by giving money to the attendants.

And the Father Alexander went to his rest with his fathers, after he had charged the priests and the people, at the time of his death, that they should seat Athanasius after him upon the throne. So they rejoiced at that, on account of their love for Athanasius. When he sat upon the apostolic throne, he drove the sect of Arius out of the Church, and brought * forth the * P. 57 letter of excommunication which was in the handwriting of Constantine, the prince, and the members of the holy council, and read it in the church before the congregation. But when Arius heard of this, he was exceedingly angry, and his pride blazed up like fire, and he went to the prince, and said to him : « If Alexander, patriarch of Constantinople, will receive me by thy command, I shall attain my object. » So the prince summoned the patriarch, and said to him : « Behold, the patriarch of Alexandria has refused to receive Arius, and has disobeyed our command. But thou knowest that we have raised thee, and seated thee as patriarch upon the throne of Constantinople; and therefore it behoves thee not to resist us, as others do, since thou art good, but to take Arius to thyself, and receive him. » The patriarch answered : « Nay, the Church will not receive him, and it is not right that we should receive any except those who agree with her faith. For this man has declared that one of the Trinity is a creature, and has been rightly removed from the Church. » The prince rejoined : « That he does not do,

فيكتب لي خطه باماته حتى اعرفها فاحضره الملك وكان ذلك شيئاً من الله تعالى وكتب خطه بالامانة وهو يضمن خلافها في نفسه ثم استحانه البطرک ان ما بقي في نفسه شك منها فحلف له فقال الملك للبطرك اى شيء تبقى لك عليه بعد هذا فقال الاب الاكسندرس بطرك القسطنطينية للملك ان الاب اتاسيوس بطرك اسكندرية قد جدد قراءة حرم اريوس المكتوب بخط الملك قسطنطين اييك المخبوط وخطوط جماعة نيقة بالاسكندرية ونفى شيعته من بيعته فان لم يجر على اريوس هذا شيء من الآفات من اليوم الى يوم الاحد فانا اقبله واستدعيه للشركة مع الكهنة فخرج اريوس وكان منتظراً ليوم الاحد فلما كان يوم الاحد دخل الى البيعة وقد لبس ثياباً فخرة وتعطر وتطيب وجلس عند باب الاراديون في طقس الكهنة وكان البطريرك ومن معه قد اقاموا الجمعة كلها صياماً قياماً بين يدي السيد المسيح يسألونه ان لا يحسب عليهم خطيئة اريوس لان الملك كان قد اقسم له ان لم تقبل اريوس يوم الاحد بعد يمينه لاخرن

but on the contrary he acknowledges the Trinity. » The patriarch said to him : « Then let him write for me a confession of his faith in his own handwriting, so that I may know what he believes. » So the prince sent for Arius; for this was a thing from God most high; and he wrote a confession of the faith in his own hand, concealing his heresy in his own soul. Then the patriarch asked him to swear that no doubt of the truth remained in his heart; and so he swore to him. Then the prince said to the patriarch : « What remaining objection hast thou against Arius after that? » So the Father Alexander, patriarch of Constantinople, said to the king : « Verily the Father Athanasius, patriarch of Alexandria, has read afresh at Alexandria the anathema pronounced against Arius, written in the handwriting of the prince Constantine, thy blessed father, and in the handwriting of the fathers of the council of Nicaea, and has banished his sect from his church. But if no misfortune happen to this Arius from to-day till Sunday, then I will receive him, and will invite him to association with the priests. »

Then Arius went away, and waited for Sunday. So when Sunday came he entered the church, having put on splendid garments, and perfumed and scented himself, and sat by the door of the sanctuary, among the ranks of the priests. But the patriarch and his friends had remained all through the week fasting, and standing before the Lord Jesus, and beseeching him not to reckon to them the sin of Arius; for the prince had sworn to Alexander, saying : « If thou wilt not receive Arius on Sunday after his oath, I will exact from the church a large sum of money ». So when the clergy and the

البيعة مالا كثيراً فلما اجتمعوا الكهنة والشعب في ذلك اليوم في البيعة واريوس حاضر اهتم الاب البطريك بالقداس وهو حزين فلما قرأ القارئ تحركت احشاء اريوس عليه فمضى الى زاوية بالبعد يتغوط فنزلت جميع امعاءه وكلما في خوفه من دبرة ولما غاب عنهم سألوا عنه فلم يجدوه ففتشوا عليه فاصابوه وهو قاعد جامداً¹ فارغاً خاوياً يابساً وكل ما كان في بطنه قاعد قدّامه فاعلموا الاب البطريك بذلك فتعجب منه وسكت وشكر الرب يسوع المسيح ومجده الذي حكم على اريوس واهلكه عاجلاً لاجل يمينه الكاذبة وامانته الفاسدة فظهر للملك والجمع جميع صحة ما قاله الاب بطرس الشهيد بطريك الاسكندرية * P. 58 فتمم الاكسندرس القديس بطريك القسطنطينية القداس في ذلك اليوم بفرح ومجد وتهليل وارسل الى اتناسيوس بطريك الاسكندرية يقول نحن نمجد الله ونعلمك ايها الاخ ان اريوس مات موتاً عجيباً وانقطعت مقالته وتبددت شيعته ولم يكتف الملك بذلك لاجل اصدقاء اريوس وهم سوزيانوس² وجرجيوس ومن معهما هولاً³ الذين وثبوا على بيعة الاسكندرية وذلك ان الملك دفع لجرجيوس خمس مائة فارس

1. ADFG جبادا E om. — 2. Mss. اوجانيوس. — 3. E om. to وذلك.

people were assembled on that day in the church, while Arius was present, the father and patriarch performed the liturgy, though he was sad. But when the reader read, the bowels of Arius were moved; and he went out to a corner at a distance, that he might relieve himself, and all his bowels gushed out from his body. And as he remained absent from the congregation, they asked after him, but could not find him. So they searched for him, and discovered him sitting rigid, empty, and shrivelled, with all his internal organs lying before him. Then they brought word of this to the father and patriarch, and he marvelled thereat, and was silent, and thanked the Lord Jesus Christ, and glorified him who had passed judgment upon Arius, and destroyed him swiftly, on account of his false oath and his corrupt faith. Then he showed to the prince and the congregation all the truth of what the Father Peter, the martyr, patriarch of Alexandria had said.

* So Alexander, patriarch of Constantinople, finished the liturgy on that day with joy and glory and praise, and sent to Athanasius, patriarch of Alexandria, saying : « We glorify God and make known to thee, brother, that Arius has died a wonderful death, and his doctrine has been cut off, and his sect scattered. » But the prince was not satisfied with that, on account of the friends of Arius, namely Syrianus and George and their followers. These are they who made the assault upon the church of Alexandria.

من جنده وانفذهم معه ليصروه بطركاً على الاسكندرية¹ وكتب كتباً الى كل مدينة وكرر فيها كلام اريوس ان ابن² الله مخلوق فلم يقبله احد في ارض مصر وكانوا يتقربون من قسوس كان اتناسيوس اوسمهم فدخل هذا جرجيوس الى بيعة الاسكندرية بحيلة وقتل بيد الجند الذين جاءوا معه خلق كثير من الشعب المسيحي الذي على رأى اتناسيوس حتى انتهى الدم في البيعة الى الركب ونهبوا آنية البيعة وافسدوا العذارى اللاتي كن فيها وكان اتناسيوس مخفياً واقام الناس زمناً طويلاً يتقربون في المغاير والبرارى والحقول في جميع اعمال مصر كلها الى الصعيد وكانوا الارويسيون اصحاب الملك قد انتشروا في كل مكان وكان سرابيون اسقف تمي يكاتب البطرك اتناسيوس وجميع الشعب ان³ يتحفظوا من الارويسيين وبعد ست سنين ظهر اتناسيوس ومضى الى الملك ظناً منه انه يقتله فياخذ اكليل الشهادة فامر الملك ان يحمل في مركب صغيرة ولا يعطى خبزاً ولا ماء ولا يكون معه ملاح ولا احد يدبرها بل ينزل⁴ فيها وحده

1. F om. to الاسكندرية. — 2. ABG om. ابن E om. from ان. — 3. Mss. om. — 4. EF يتركى.

For the prince gave to George five hundred horsemen of his army, and sent them with him, that they might make him patriarch of Alexandria. And he wrote to every city letters, in which he repeated the doctrine of Arius, that the Son of God was created; but not one in the land of Egypt would accept it, and the people continued to receive the communion from priests whom Athanasius had ordained. So this George entered into the church of Alexandria by guile; and many of the Christian people who followed the doctrine of Athanasius were killed by the soldiers who came with George, until the blood in the church rose up to their knees; and they plundered the vessels of the church, and violated the virgins who were in it.

Meanwhile Athanasius lay hid; and the people continued for a long time to communicate in caves and deserts and in the fields in all the provinces of Egypt as far as the Thebaid; for the Arians, who were friends of the prince, were spread over every place. And Serapion, bishop of Thmuis, wrote to the patriarch Athanasius and all the people, that they should keep themselves from the Arians. And after six years Athanasius showed himself, and went to the prince, thinking that he would kill him, and that he would receive the crown of martyrdom. So the prince commanded that he should be placed in a small boat, and that neither bread nor water should be given him, and that there should be no sailor with him nor anyone to guide the vessel, but that he should embark in it alone, and be sent out to sea; so

ويطلق في البحر ففعل به ذلك وسارت به الامواج والله حافظه ومدبره حتى وصل الى الاسكندرية في اليوم الثالث بغتة فخرج اليه الكهنة والشعب وتلقوه بالفرح والقراءة الى ان دخل البيعة واخرج منها جرجيوس ومن يعتقد امانته الفاسدة وصنع اتناسيوس في ذلك اليوم عيداً للرب وفرح الشعب في اعمال مصر كلها ومن بعد سبع سنين وصل انسان اسمه اغريغوريوس ومعه الفا رجل من الجند ونهب البيعة واقام اربع سنين واخذ اتناسيوس وسلمه الملك لرجل اسمه¹ فيلغوريوس كافر وثني فاراد قتله وقتل لياريوس² بطريك رومية وديونوسيوس بطريك انطاكية هؤلاء³ الذين هم اباة الامانة الارثوذكسية فانقذهم الرب من يده وخلصهم فمضى اتناسيوس مع لياريوس الى رومية فلم يزل عنده الى ان مات قسطنطيوس وملك ابنه قسطنس بعده وكان ارثوذكسياً فساعة جلوسه امر باعادة اتناسيوس الى كرسيه وكان في ذلك الزمان كيرلس بطريك اورشليم⁴ وظهر على يده اعجوبة عظيمة وذلك ان عمود نور ظهر على قبر السيد المسيح * مخلصنا وشاهده

* P. 59

1. E om. with foll. word ABG سبليس D اسمه سبليس F سبليس. — 2. Mss. انباريوس and so below. — 3. ABDG om. هؤلاء E om. هؤلاء. — 4. E ايروسليم.

this was done to him. And the waves carried him, while God guarded and guided him, until he arrived at Alexandria unexpectedly on the third day. Thereupon the priests and people went out to him, and met him with joy and chanting, and so accompanied him until he entered the church, and expelled from it George, and those who believed in his corrupt faith. And Athanasius kept on that day a festival to the Lord; and the people rejoiced in all the provinces of Egypt.

And after seven years a man came whose name was Gregory, with whom were two thousand men who were soldiers; and he pillaged the church, and remained in possession of the see four years. And Athanasius was arrested; and the prince delivered him to a man named Philagrius, an unbeliever and idolater, for he wished to kill him, and to kill Liberius, patriarch of Rome, and Dionysius, patriarch of Antioch, because those three were the fathers of the orthodox faith; but the Lord rescued them from his hand, and saved them. So Athanasius went away with Liberius to Rome, and did not cease to remain with him until Constantius died, and his son Constans reigned after him; and he was orthodox. And as soon as Constans took his seat upon the throne he commanded to restore Athanasius to his see.

At that time Cyril was patriarch of Jerusalem; and a great miracle was manifested by his hand, for a pillar of light appeared by the tomb of the Lord Christ * our Saviour: and a multitude of the Romans witnessed it, for all * P. 59

جماعة من الروم وكل من في المدينة وما يجاورها حضروا وشاهدوه ومكث من الساعة الثالثة الى التاسعة والناس يسعون الى نظره من كل مكان وكتب كيرلس الى قسطنطيوس¹ الملك فعلمه بهذه الاعجوبة وكان الملك يحب اتناسيوس ولما عاد الى كرسيه اقام خمسا وعشرين سنة في هدوء وسلامة وكان له قبل ذلك في الكرسي اثنتان وعشرون سنة في النفي والجهاد والاضطهاد ومات قسطنطس وملك بعده يوليانوس² الكافر الرومي الوثني وكان ابن اخت قسطنطين الملك الكبير فبدأ من ساعته بفتح البرابي وكان بانطاكية مقيماً³ لانه لم يستحق ان يسكن في مسكن العظيم قسطنطين ومضى الى موضع الاوثان واخذ سقراً دفعه لكاهن الاوثان فقربه للشيطان واخذ هو قلبه فاكله وكان له ابن اخت اسمه ايضاً يوليانوس كافر مثل خاله فاخذ القس تاوضوربتس⁴ المؤمن فقتله وجاء الى خاله واعلمه بقتله فغضب عليه وقال له ما كنت اريد ان تقتله لان النصارى يفتخرون اذا قتلوا ويقولون انهم قد صاروا شهداء لكن انا اقرر ان عدت من قتال الفرس ان يوخذ من كل واحد من النصارى ثلث اواق بقطاً يريد بهذا ان يضيق على

1. Mss. قسطنطين. — 2. يولياس. — 3. E om. to قسطنطين. — 4. Mss. تاوضورجيس.

those that were in the city and its neighbourhood came and beheld it. And it remained from the third hour to the ninth; and the people hastened to see it from every place. And Cyril wrote to Constantius the prince, and informed him of this wonder. Now Constans the prince loved Athanasius; and when he returned to his see, he remained twenty-five years in tranquillity and peace, although before that time he had passed twenty-two years in the see, in exile and conflict and persecution.

And Constans died, and Julian, the misbelieving gentile and idolater, reigned after him, being the son of the sister of Constantine, the great prince, and began immediately to open the heathen temples. Julian lived at Antioch, because he was unworthy to dwell in the residence of the great Constantine; and when he went to the place of the idols, he took a hawk, which he gave to the priest of the idols, who offered it to Satan, and Julian took its heart and ate it. And he had a sister's son named also Julian, an unbeliever like his uncle, who took the faithful priest Theodoret, and killed him, and then came to his uncle and informed him that he had put him to death. But Julian was angry with him, and said to him : « I did not desire that thou shouldst kill him; for the Christians take a pride in being slain, and say that they have become martyrs; but I am determined, if I return from fighting the Persians, that from everyone of the Christians shall be taken three ounces as a tax »; meaning thereby that he would oppress the Christians,

النصارى حتى يعبدوا اوثانه لانهم لا يقدرّون على البقّط وكانت البيعة يومئذ غنية ولها اربعة اعمدة يحملونها وهم اتناسيوس البطرّك وانطونيوس¹ وبخوم الراهبان بمصر وباسيليوس اسقف قيسارية قبادوقية وكان² ليواربوس بطرك روميّة وباسيليوس المذكور كان صديقاً ليوليانوس الملك وتربى³ معه في المكتب فلما سمع⁴ مقالته الرديّة اخذ⁵ اسقفين معه ومضوا اليه فتامل⁶ لباسهم ولحاظهم ثم قال لهم ما ذا تطلبون قالوا نطلب راعياً جيداً يرعانا فقال لباسيليوس اين خليت ابن التجار وجئت الى هاهنا قال له باسيليوس تركته يعمل تابوتك ليجعلك فيه قال له الملك لو لا انك صديقي ولك عندي محبة لضربت الساعة رقبتك قال له باسيليوس اليس قد كنت محباً للعلم مشتهياً له فكيف تركت الحكمة قال له الملك قرأتها وحفظتها ورذلتها قال له باسيليوس ما قرأتها جيداً ولا حفظتها ولو عرفتها وحفظتها ما رذلتها قال له الملك الواجب ان اعتقلكم الى ان اعود من قتال الفرس فتنظروا ما يكون قال له باسيليوس ان مضيت وعدت ما تكلم الله فتي

وكان ليواربوس بطرك روميّة وباسيليوس ABDFG وليواربوس 1. E om. to بمصر. — 2. E om. with foll. word. — 3. ABDFG يربى. — 4. ABDFG المذكور اصدقاء ليوليانوس الملك. — 5. ABDFG اخذوا معهم اساقفة. — 6. E om. to ثم. — F om. from فلما سمعوا. — اساقفة ومضى اليه.

so that they might worship his idols, because they would not be able to pay the tax. Now the Church was in those days rich, and had four pillars to sustain her, namely Athanasius the patriarch, and Anthony and Pachomius, the two monks, in Egypt, and Basil, the bishop of Caesarea in Cappadocia; and Liberius was patriarch of Rome. And the aforesaid Basil was a friend of Julian, the prince, and was brought up together with him in the school; so when he heard his evil doctrine, he took with him two bishops, and went to visit him. So Julian looked at their garments and their beards, and then said to them : « What do you seek ? » They replied : « We seek a good ruler to rule over us. » Julian said to Basil : « Where didst thou leave the son of the carpenter when thou camest hither ? » Basil answered : « I left him making thy coffin to put thee in. » The prince said to him : « If thou wert not my friend, and if I had not an affection for thee, I would cut off thy head forthwith. » Basil said to him : « Didst thou not love knowledge, and long after it ? How then hast thou abandoned philosophy ? » The prince replied : « I have studied it and learnt it by heart, and I have found it vile. » Basil said to him : « Thou hast not studied it well, nor learnt it by heart; for if thou hadst understood it, thou wouldst not have thought it base. » The prince answered : « I must imprison you until I return from fighting the

قال يوليانوس الملك ما ذا اصنع بهذا الجليلي الكذاب القائل ساهدم الهيكل الذي هو بناء اليهود وابنيه بناء الملوك ويظهر لكل احد ان قوله لا يبني كذب ثم انه طرح باسيليوس والائنين اللذين معه في الاعتقال¹ وسار الى بلاد الفرس * وعبر على يروشلیم^{P. 60} ورأى الهيكل قد خرب ولم يبق فيه حائط قائم لانه كان اسباسيانوس الملك قد اخرجه لما اهلك اليهود وسباهم وامر ان يكس² ويبنى جديداً وسار يوليانوس المذكور بعد ان استخلف من يتولى العمارة فبدأ متولى عمارة الموضع بان هدم بقية الهيكل حتى لم يبق فيه حجر على حجر كما قال الانجيل المقدس وشرع في البناء الجديد لبنيه بربا فكانوا الفعلة ينون بالنهار كله الى الليل وينصرفون فاذا جاؤوا بالغداة يجدون كلما بنوه مهذوماً بغير يد انسان بل يجدون الشيطان مقلوعة من اصولها مطروحة على الارض فمكثوا هكذا شهرين لم يقدرُوا على عمارة شيء فقالوا لهم اليهود احرقوا هذه القبور التي فيها النصارى وحينئذ ثبت لكم البناء الذي تبنونه ففعلوا ذلك وطرحوا النار

1. F. الحبس. — 2. E. ينصف F. ينصف.

Persians, so that you may see what will happen. » Basil rejoined : « If thou go and return, God has not spoken in me. » Julian, the prince, said : « What have I to do with that lying Galilaean, who said, I will destroy the temple which the Jews built? For I will rebuild it as kings build; and it shall be evident to all men that his words, It shall not be built, are false. » Then he cast Basil and the two who were with him into prison.

* P. 60 So Julian marched into the land of the Persians; * and when he passed by Jerusalem, he saw the temple in ruins, without a wall standing, for Vespasian, the prince, had demolished it when he destroyed the Jews, and took them captive. But Julian commanded that the ground should be cleared, and the temple constructed anew, and proceeded on his march after leaving behind him one to superintend the building. Then he who directed the work of rebuilding the place began by pulling down the remains of the temple, so that there was not left therein one stone upon another, as the holy Gospel says; and afterwards he began to reconstruct it as a heathen temple. And the builders used to work during the whole day until night-fall, and then they departed to their homes; but when they came on the morrow, they used to find all that they had built destroyed, though not by human hands; nay, they even found the walls torn up from their foundations, and cast down on the ground. So they went on for two months, without being able to rebuild anything. Then the Jews said to them : « Burn down these tombs, in which the Christians lie, and then the building which you erect will be strong. » This advice they followed, and set fire to the tombs, beginning with two

في القبور وبدؤوا بقبورين فيهما جسد اليشع النبي وجسد يوحنا المعمدان فلم تسلط عليهما النار بالجملة فكثير تعجبهم واقامت النار عدة ايام تشعل ولم تدن منهما فمضى بعض المؤمنين الى الوالى وبدلوا¹ له مالا على² ان يمكنهم من اخذ الجسدين اللذين في القبرين فاخذ المال وفسح لهم في ذلك فاخذوا الجسدين المقدسين وانفذوهما الى الاب اتناسيوس بطرك اسكندرية فلما وصلا اليه فرح بهما كانه قد شاهدهما حين واخذهما واخفاهما في موضع الى ان يجد السبيل فيبنى عليهما بيعة وبينما اتناسيوس جالس ذات يوم وعنده جماعة من المؤمنين لسمعوا كلامه الذي به حياة نفوسهم اذ رفع عينه فنظر اكواما مقابل المكان الذي كان فيه فقال ان وجدت زمانا بنيت هذه الاكوام بيعة ليوحنا المعمدان واليشع النبي وكان ثاوفيلس كاتبه جالسا معه على المائدة وجماعة من المؤمنين فسمعه اذ قال هذا القول وبقي في نفسه فلما يوليانوس الملك الكافر فمضى الى الفرس فاسلمه الله في يد اعدائه لاجل³ القديسين الذين اعتقلهم قبل مسيره

وكان موته add. منذ صباه 3. E om. to ذلك 2. E om. وجعلوا له رشوة 1. E. بيد الشهيد ابو مرقورة حكم روية القديس باسيليوس ورفقائه وهم معتقلين وملك بعده رجلا مومن اسمه اويانوس.

tombs, in which were the body of Eliseus, the prophet, and the body of John the Baptist; but the fire had no power over them at all, therefore they wondered greatly. And although the fire continued to be lighted for many days, yet it would not touch them. Then some of the faithful went to the governor, and offered him money, if he would empower them to take away the two bodies which were in the two tombs; and he accepted the money and gave them permission to do so. Then they carried away the two holy bodies, and sent them to the Father Athanasius, patriarch of Alexandria; and when they were brought to him, he rejoiced over them, as if he saw them alive before him; and he took them, and concealed them in a certain place, until he should find means of building a church over them.

And while Athanasius was sitting one day, and many of the faithful were with him to hear his discourses which gave life to their souls, behold, he raised his eyes and observed certain mounds opposite to the place in which he was. So he said: « If I find an opportunity, I shall build upon these mounds a church to John the Baptist and Eliseus the prophet. » And Theophilus, the scribe of Athanasius, was sitting with him at the table, with others of the faithful, and heard him say these words, which therefore remained in his memory.

But as for Julian, the unbelieving prince, he marched on into Persia; and God delivered him into the hand of his enemies, on account of the saints

وتوابعهم وكان موته انه نظر في الليل جنداً وقد نزلوا عليه من الجوّ وضربه احدهم
برمح في رأسه حتى انتهى الى بطنه فعلم انه احد الشهداء فملاً يده من الدم ورمى به
الى فوق وقال خذ هذا يا يسوع فقد اخذت المكان كاملاً فلما جدف وقع ميتاً ونجى
الله شعبه وعاد الروم الى مساكنهم وكان باسيلوس القديس قبل موت يوليانوس بثلاثة
ايام وهو في السجن قد استيقظ من النوم فقال لل اثنين اللذين معه رأيت الليلة الشهيد ابا
مرقورة وقد دخل الى بيعة واخذ رمحه وقال حقاً ما اترك هذا الكافر يجدف على
الهي ولما قال هذا غاب عني ولم ارجع * ابصره فقال له كل واحد منهما حقاً لقد رأيت * P. 61
انا ايضاً هكذا سواء فقال بعضهم لبعض نحن نؤمن بذلك بالحقيقة انه يكون وانفذوا
الى بيعة الشهيد ابي مرقورة لينظروا رمحه الذي كان فيها هل هو باق ام لا فلم
يجدوا الرمح فتحققوا المنام ومن بعد ثلثة ايام وصلت الكتب والاخبار الى انطاكية بموته
فاجتمع وجوه المملكة واجلسوا رجلاً اسمه يوبيانوس على المملكة وكان مؤمناً قديساً
خائفاً من الله منذ صباه فساعة جلوسه اطلق الالباء من السجن وصح قول عمود الحق

whom he had imprisoned and threatened before his march. His death was thus. He saw in the night an army which came down upon him from the air, and one of the soldiers struck him with a lance on the head so that it pierced him through the body. Then, knowing that it was one of the martyrs, he filled his hand with his blood, and threw it upwards, saying : « Take that, Jesus, for thou hast conquered the whole world. » And after blaspheming thus, he fell dead. Thus God delivered his people; and the Romans returned to their own country. And Basil, the holy man, three days before the death of Julian, being in prison, had awaked from his sleep, and said to the two who were with him : « I have seen to-night the martyr, Saint Mercurius, entering into his church, and taking his lance, saying : In truth, I will not suffer this unbeliever to blaspheme my God. And when * P. 61 he had said this, he disappeared from me, and I did not * see him again. » Then both his companions said to him : « Verily I also saw the same thing. » So they said one to another : « We believe this firmly, that it is so. » And they sent to the church of the martyr, Saint Mercurius, that they might look for his lance which was kept there, to see whether it was still there or not; and as they could not find the lance, they were assured of the truth of the dream. And after three days the letters with the news of Julian's death arrived at Antioch.

Then the chiefs of the empire assembled, and seated on the throne of the empire a man named Jovian, who was a believer and a holy man, fearing God from his youth. Accordingly at the moment of his election he released

باسيليوس ليوليانوس الكافر انه لا يعود كما كان ميخا النبي قال لآخاب الملك الكافر ملك ي اسرائيل لان الله صانع العجائب هو اله الاثنين اعني ذلك النبي وهذا الاب القديس الذي قبل قولهما وقدم يوبيانوس الملك الثلاثة الابهاء واکرمهم ودفع لهم كرامات كثيرة وسيرهم الى كراسيهم وكان يواصل الصلاة في البيع فكتب الى اتناسيوس بطريرك الاسكندرية كتاباً يقول فيه ايها الاب الحقيقي الراعي المأمون اتناسيوس شهيد المسيح الاله مملكتي ترتجيك جداً فقوّ قلبك وامسك قضيب الكهنوت واطرد به الذئاب الخاطفة عن الرعيّة الناطقة اولئك الذين افواهم مملوءة لغنة ومرارة سم الافاعي وهم قتلة الانفس وقرئ هذا الكتاب في يعة الاسكندرية وانفذ اتناسيوس البطرك الى اعمال مصر وقرئ في كنائسها تثبيتاً للمؤمنين وتقوية لهم فانطرد اصحاب اريوس وشنئوا وحزنوا ثم مضى بعد هذا بعضهم الى يوبيانوس الملك ورفعوا على الاب اتناسيوس فلم يلتفت اليهم لمعرفة بشرهم ثم ان اتناسيوس شاخ وكبر بعد ان كتب عدّة ميامر ومقالات وكتب¹ لاجل ملشيسداق ولاجل الاب انطونيس وذكر سيرته وكتب سبعة واربعين

1. E om. to بالجملة.

the fathers from prison; and thus the saying of that pillar of the truth, Basil, to Julian, the unbeliever, was fulfilled, when he foretold that he would not return; as the prophet Michaeas predicted to Achab, the unbelieving king of the children of Israel; for God, the worker of miracles, was the God of both those men, namely of that prophet and of this holy father, and he accepted their words.

And Jovian, the prince, brought out the three fathers, and honoured them, and gave them many gifts, and sent them to their sees. And he used assiduously to attend the prayers in the churches. And he wrote to Athanasius, patriarch of Alexandria, a letter, in which he said : « O true father and trusty shepherd, Athanasius, martyr of Christ who is God, my empire hopes much of you; therefore be of good courage, and take the priestly staff and drive out with it the ravening wolves from among the reasonable flock, namely those whose mouths are full of cursing and the bitterness of the poison of asps, for they are the slayers of souls. » This letter was read in the church at Alexandria, and Athanasius the patriarch sent it to the provinces of Egypt, where it was read in their churches, to comfort and strengthen the faithful. So the followers of Arius were driven away because they were hated; and they were filled with sadness; and after this some of them went to Jovian, the prince, and appealed against the Father Athanasius, but he would not attend to them because he knew their wickedness.

Then Athanasius grew old and advanced in age, after he had written

ارطستكا وكتب لاجل الصايب المقدس وان السيد المسيح عمى به على ابليس حتى ظن انه انسان سادج فلما تقدم اليه خرمه السيد في انفه باصبه التي تاتي الخنصر وابهامه لما سيرهما خلفه اى انه اخرق قوته وشقيها واضعفها وارانا انه قد غلب قوة ابليس بالضعف لان الاصبع الثانية للخنصر لا يصل الانسان بها شيئاً وهي اضعف الاصابع ولم يقتله سريعاً بل اضعف قوته كما قال الكتاب مزمو^ر ٦٧ يقوم الله ويهلك اعداءه وكتب تعاليم كثيرة واشياء لا تحصى وكان يكتب الى باسيلوس ويجاوبه باسيلوس عليها وكان يخاطبه بابي وكتب ايضاً رسالة الى ارسانيوس يعزيه بتاودورس اخيه لما تنسح وقال فيها ليت كلاً منا ينال موضع تاودوروس اخيك وليت مركبنا ترسى في مرساة وكتب مقالة * بين * P. 62 فيها ان الشر من ابليس خزاه الله وأن ليس عند الله شر بالجملة ويقال ان هذا الاب اتناسيوس البطرك حمله ملائكة الرب في بعض اسفاره عند ما كان هارباً من الملوك الكفرة حتى اوصله الى حيث اراد كما حمل الملائكة حبقوق النبي من اورشليم الى

many homilies and treatises; and he wrote concerning Melchisedech, and concerning the Father Anthony, whose biography he related; and he wrote forty-seven Festal Epistles. He wrote also concerning the holy cross, how the Lord Christ was unknown to the devil thereby, so that he believed that he was a mere man; and when he came to him, the Lord pierced his nostrils with his finger, which is next to the little finger, and his thumb, putting them behind him: which means that he rent, shattered, and destroyed Satan's power; showing us that he had overcome the devil's strength by weakness, for the finger which is next to the little finger is one that a man never uses, and is the weakest of the fingers; for he did not kill him speedily, but weakened his power, as the Scripture says, in the 67th Psalm: « Let God arise, and let his enemies be destroyed. » Athanasius also wrote many works on doctrine, and things that cannot be numbered. And he used to write to Basil; and Basil used to answer his letters, and used to address him as My Father. And he wrote also an epistle to Arsenius, to console him for Theodore his brother, when he went to his rest; and he said in it: « Would that all of us had obtained the place of Theodore thy brother, and would that our ship had anchored in his harbour! » And he wrote a treatise * in which he proves that evil comes from the devil, (may God shame him!) and that there is no evil at all with God.

It is said that this Father Athanasius, the patriarch, was borne by an angel of the Lord on one of his journeys, when he was fleeing from the unbelieving princes, until he brought him to the place to which he desired to go,

بابل وكما حمل حزقيال النبي من بابل الى يروشلیم وليس ذلك مستصعباً من فعل الله تعالى وكان بالاسكندرية صنم يسمى زرايل فلما توعك اتناسيوس وقربت نياحته قال ان وجدت عند سيدي المسيح رحمة فانا اسجد بين يديه ولا ارفع وجهي حتى يغلق باب هذا الصنم فشهدوا كهنة الاسكندرية ان بعد سبعة ايام من يوم وفاته انفذ الملك¹ وسد باب البربا الذي فيه الصنم²

السيرة التاسعة من سير البيعة المقدسة

بطرس البطرک

وهو من العدد الحادى والعشرون

ولما تنيح اتناسيوس الرسولى البطرک اجتمع الاساقفة³ والكهنة والشعب الارثوذكسى ووضعوا ايديهم على رجل قس اسمه بطرس واوسموه بطرکاً فجرى عليه بلايا كثيرة من

- 1. يوساريوس الملك G بونيايوس الح F يوننيانوس الخ D يوبنايوس الملك المؤمن AB. — 2. E add. وهذا الاب اول من لبس شكل الرهينة من يد القديس العظيم انطونيوس وجعله رسماً. — 3. ABDE om. with foll. word. وكان تنيح G add. السابع من بشنس وقيل فى العشرين من توت بركة صلانه تكون معنا امين C add. فى عشر من شهر توت as E. — 3. ABDE om. with foll. word.

as the angel carried Habacuc the prophet from Jerusalem to Babylon, and as Ezechiel the prophet was carried from Babylon to Jerusalem; for that is not difficult for God most high to do. And there was in Alexandria an idol named Serapis; and when Athanasius was consumed by fever, and his death drew near, he said : « If I find mercy with my Lord Christ, I will prostrate myself before him, and will not raise my face until the gate of this idol be shut. » Accordingly the priests of Alexandria bore witness that after seven days from the day of his death, the prince sent and blocked up the door of the temple in which the idol was.

CHAPTER IX

PETER II, THE TWENTY-FIRST PATRIARCH. A. D. 373-380.

When the patriarch Athanasius, the Apostolic, went to his rest, the bishops and clergy with the orthodox people assembled, and laid their hands upon a priest, named Peter, and appointed him patriarch. And many troubles

رجل كافر اسمه لوكيوس الاسم الكذاب من قبل بلاديوس¹ الكاتب² بغير امر الملك ومن بعد ايام بلغ الخبر الملك فانفذ اميراً قبض على لوكيوس الكافر وبلاديوس³ الكاتب واتفذهما الى النفي ومكنا فيه الى حين وفاتهما واقام الاب بطرس بطريراً ثمانى سنين وتنيح في العشرين من امشير⁴

السيرة العاشرة من سير البيعة المقدسة

طيماثاوس البطرك

وهو من عدد الابهاء الثانى والعشرون

واجتمع الشعب والاساقفة بعد وفاة الاب بطرس ووضعوا ايديهم على قس اسمه طيماثاوس وجعلوه بطريراً⁵ وفي ايامه كان المجمع بالقسطنطينية وعدته مائة وخمسون اسقفًا وقطعوا مقدونيوس الكافر بطرك القسطنطينية مكان المجمع واخر يسمى اونوميوس لانهما جدفا على روح القدس وقالا بكفرهما انه مخلوق وذلك في ايام

1. Mss. داديانوس ABDF add. الملك. — 2. ABDFG الكافر. — 3. Mss. داديوس. — 4. E add. معنا ف add. صلاته تكون معنا. — 5. F add. على الكرسي الانجيلي المرقسى.

befell him through a misbelieving man named Lucius, the deaf-eared liar, who was appointed by the scribe Palladius, without authority from the prince. But after some time the matter reached the ears of the prince, and he despatched an officer who seized Lucius the unbeliever and Palladius the scribe, and sent them both into banishment; and they remained in exile until they died. And the Father Peter remained patriarch for eight years, and went to his rest on the 20th of Amshir.

CHAPTER X

TIMOTHY I, THE TWENTY-SECOND PATRIARCH. A. D. 380-385.

And the people assembled, with the bishops, after the death of the Father Peter, and laid their hands upon a priest named Timothy, and made him patriarch. In his days took place the council of Constantinople, at which the number of the bishops who took part in it was one hundred and fifty; and they excommunicated Macedonius, the misbeliever, patriarch of Constantinople, where the council was held, and another, Eunomius, because those two had blasphemed against the Holy Ghost, and said, in their misbelief,

تاوضوسيس الملك المؤمن واقام طيماتاوس جميع ايامه في هدوء وسلامة وكان مدة مقامه على كرسى الاسكندرية تسع سنين ونصفاً وتوفى في السادس والعشرين من ابيب وهو متمسك بالامانة الارثوذكسية¹

السيرة الحادية عشرة من سير البيعة * المقدسة

* P. 63

ثاوفيلس البطرك

وهو من عدد الابهاء الثالث والعشرون

ولما تنيح الاب طيماتاوس اجتمع الاساقفة والشعب وقسموا² ثاوفيلس بطركاً وكان كاتب اتناسيوس البطرك وكان مستقيم الحال عند الله والناس فلما جلس على الكرسي بلغه ان الوثنيين قد مضوا الى يروشلیم يفتحون³ بيت اصنامهم فانفذ رهباناً الى هناك ليطردوهم فلم يقدرُوا الرهبان على الوثنيين فانفذ ثاوفيلس البطرك الى دير بخوم بصعيد مصر واحضر السواح⁴ وانفذهم الى يروشلیم فلما دخلوها صلوا فهربت الشياطين

هذا الاب اطلق اكل اللحم للبطاركة والاساقفة والرهبان بسبب المنية لان 1. E add. حافظ رعيته بدعة وصار الى المسيح F add. المذكورين ما ياكلون اللحم بركة صلاته تكون معنا وفتحوا F ففتحوا D 3. — واخذوا ثاوفيلس واسموا بطركاً F 2. — الذى احبه صلاته معنا امين — 4. F المشائخ.

that he was created. This was in the time of Theodosius, the faithful prince. And Timothy remained all his days in tranquillity and peace. The period of his occupation of the throne of Alexandria was nine years and a half; and he died on the 7th of Abib, maintaining the orthodox faith.

CHAPTER XI

* THEOPHILUS, THE TWENTY-THIRD PATRIARCH. A. D. 385-412.

* P. 63

When the Father Timothy died, the bishops and people assembled, and appointed Theophilus patriarch. He had been secretary to the patriarch Athanasius, and was righteous in his conduct before God. When he took his seat upon the patriarchal throne, news was brought to him that the idolaters had gone to Jerusalem, to open the house of their idols. So he sent some monks thither to drive them away; but the monks were unable to overcome the idolaters. Then Theophilus sent to the monastery of Pachomius in Upper Egypt, and fetched the religious thence, and despatched them to Jerusalem. And when they reached that city they offered up prayers

من البربا وصيروا ذلك الهيكل مسكناً لرهبان اورشليم ولما عادوا ضبطهم ثاوفيلس
البطرك ليكونوا ياكلون معه وحدهم¹ من يوم الاحد الى يوم الاحد ودفع لهم بستاناً كان
للأب اتناسيوس البطرك ثم ان الاب ثاوفيلس البطرك ذكر قول اتناسيوس لما كان ياكل
معه وهو كاتبه انه يشتهي ان ينظف الاكوام التي رآها ويبنى في موضعها بيعة على اسم
المعمدانى واليشع النبى وعند ذلك جاءت امرأة كان لها ولدان فكنست الاكوام على ما
يشهد به كتابه وظهرت البلاطة المكتوبة عليها ثلث ثيطات وشرح حديثها وقصة ثاوفيلس
مع رفايل الملاك لم تكتب في هذه السيرة فلما قلع ثاوفيلس البلاطة وجد المال تحتها
فبنى منه الكنائس وبنى في موضع كنيسة في جانب البستان وحمل اليها جسد القديس يوحنا
المعمدان وجسد اليشع النبى وظهرت منهما عجائب كثيرة في ذلك اليوم وبرئ² جماعة
من الناس كانوا مرضى ومسقومين من امراضهم وكتب ثاوفيلس في مدة حياته عدة ميامر
ومقالات واقام ولنديانوس³ الملك اثنتى عشرة سنة ومات وملك بعده ولنديانوس⁴ وكرديانوس⁵

1. E om. — 2. E om. to امراضهم. — 3. AB يونيانوس DF يورديانوس —
4. Mss. ولانس. — 5. A الندنوس BEG وكيدنوس D ولانديوس F ولندييس.

and the devils fled from the heathen temple; and that temple was made a habitation for the monks of Jerusalem. When the monks of Upper Egypt returned homewards, the patriarch Theophilus forced them to remain and eat with him by themselves, and entertained them from Sunday to the following Sunday; and he gave them a garden which had belonged to the patriarch Athanasius.

Then the Father Theophilus, the patriarch, remembered the words of Athanasius, which he uttered when he was eating with Theophilus, while he was his scribe. Athanasius said that it was his desire to clear away the mounds of rubbish which he saw, and to build on their site a church to the names of the Baptist and the prophet Eliseus. And at that time, a woman, who had two sons, cleared away the mounds, as his letter testifies, and a stone slab was discovered, upon which three thetas were inscribed; and her history is related in that letter, besides a story of Theophilus and the Angel Raphael, which is not written in this biography. And when Theophilus removed the slab, he found beneath it the money which he required; so he built the churches with it. He built in a certain spot beside the garden a church to which he translated the body of Saint John the Baptist, and the body of the prophet Eliseus; and many miracles were performed by them both on that day, and a number of people who had been sick were healed.

Theophilus wrote, in the course of his life, many homilies and treatises.

ولداه وكانا مؤمنين محبين لله جل اسمه وكان ثاوفيلس اذا عمد ينظر قضيب نور يصب على المعمودية بين يديه فلما كان في بعض السنين وقف في جمعة التنصير يصلى على المعمودية فلم يظهر له عليها صليب النور فحزن فاوحى اليه انه ان لم يحضر ارسانيوس الشماس يصلى معه والا فما يظهر له شيء فصرف الناس في ذلك اليوم وانفذ طلبه فوجده في اعمال اشمون فاتاه مسرعاً ففرح به وطيب نفسه فظهر الصليب النور ولما رأى ثاوفيلس البطرك تواضع الشماس المذكور وفعله اراد ان يصيره قساً فلم يفعل وسأله ان يعفيه من ذلك وان يصلى عليه ويدعه يمضى الى وطنه ففعل له ما التمسه وكان * P. 64 ثاوفيلس البطرك * ابن اخت اسمه كيرلس قد علمه ورباه احسن تربية ثم انفذه الى جبل النظرون الى بريّة ابي مقار القديس فاقام هناك خمس سنين في الديارات يقرأ الكتب العتيقة والحديثة وكان¹ يوصيه بالمواظبة على التعليم ويقول له انك بذلك تصل الى

1. E om. to البرية.

Now the emperor Valentinian had died after reigning twelve years; and Valentinian and Gratian, his two sons, reigned after him; and they were believers, and loved God, whose name is glorious. When Theophilus administered the sacrament of baptism, he used to behold a beam of light in the form of a cross over the font before him. But in a certain year, when he stood and blessed the font, during the week of baptism, the cross of light did not appear to him; and he was sad. And it was revealed to him that the reason was that he had not sent for the deacon Arsenius to pray with him, and that if he did not do so the light would not appear to him. So Theophilus dismissed the congregation that day, and sent to seek Arsenius, and found him in the neighbourhood of Ushmûn, and brought him to the church in haste. And the patriarch rejoiced greatly over the arrival of Arsenius, and was consoled; and the cross appeared once more over the font. Theophilus, when he saw the humility of this deacon, and his virtue, desired to ordain him priest; but Arsenius would not consent, and begged the patriarch to spare him that promotion, and to bless him, and let him return to his native country. So the patriarch granted the request of Arsenius.

Now Theophilus had * a nephew, his sister's son, named Cyril, whom he * P. 64 had instructed and brought up to the best of his power. And after some time the patriarch sent him to the Mount of Nitria, to the desert of Saint Macarius. And Cyril dwelt there five years in the monasteries, reading the books of the Old and New Testaments; for Theophilus urged him to apply himself assiduously to his studies, saying to him : « By these studies thou

اورشليم العلوية التي هي مسكن¹ القديسين وكان ملازمه في قلالة البطركية وكان اغسطس ولما انقذه للبرية سلمه لسرابيون الحكيم ووصاه ان يعلمه علوم البيعة التي هي علوم الله الحقيقية فحفظ جميع الكتب وكان² يقف قدام معلمه يقرأ وفي يده سيف حديد فاذا نكس ينخسه به فيستيقظ وكان في اكثر ليلاته يقرأ في ليلة واحدة الاربعة اناجيل والقتاليقون والابركسس ورسالة بولس المغبوط الاولى الى اهل رومية فاذا كان بالغداة ينظر معلمه وجهه فيعلم انه قد وقف ليلته كلها وكانت معه نعمة الله حتى انه كان اذا قرأ كتاباً دفعة واحدة يحفظه فحفظ³ في تلك السنين جميع الكتب الشرعية وبعد هذا انفذ ثاوفيلس البطرك اليه واعاده الى الاسكندرية وكان معه في قلاليته ويقرأ بين يديه فتعجب منه الكهنة والعلماء والفلاسفة ويفرحون به لحسن⁴ صورته وطيب جرمه الذي لا يتغير كما هو مكتوب اني فتحت فتي⁵ واستنشقت روحاً وكان كل الشعب اذا سمعوه

بالنعمة — 4. E om. to المشريعة. — 3. E om. to ليلته كلها. — 2. E om. مجمع BG. — 1. فاي Mss. — 5. والحكمة

wilt some day arrive in Jerusalem on high, which is the dwelling-place of the saints ». For Cyril was the attendant of Theophilus in the patriarchal cell, and was ordained reader. The patriarch, when he sent Cyril to the desert, entrusted him to Serapion the Wise, and charged him to teach Cyril the doctrines of the Church, which are the true doctrines of God; so Cyril learnt all the Scriptures by heart. He used to stand before his teacher studying, with a sword of iron in his hand; and if he felt an inclination to sleep, he pricked him with the sword, and so he woke up again; and during most of his nights he would read through in a single night the Four Gospels, and the Catholic Epistles, and the Acts, and the first Epistle of the Blessed Paul, namely, that addressed to the Romans; and on the morrow after this, Cyril's teacher would know, by looking at his face, that he had studied all night. And the grace of God was with Cyril, so that when he had read a book once, he knew it by heart; and in these years in the desert he learnt by heart all the canonical books. After this, the patriarch Theophilus sent to him and brought him back to Alexandria, and there Cyril dwelt with the patriarch in his cell, and read aloud in his presence; and the priests and learned men and philosophers were astonished at him, and rejoiced over him on account of the beauty of his form, and the sweetness of his voice which never changed, as it is written¹: « I opened my mouth and drew in my breath ». And all the people, when they heard him read, desired that he might never cease

1. Psalm cxix, 131 (Sept. cxviii).

يقرأ يشتهون ان لا يسكت لحلاوة قراءته وحسن صورته وكان خاله الاب ثاوفيلس يفرح به جداً ويشكر الله اذ رزقه ولداً روحانياً قد نشأ بالنعمة والحكمة وكان له سيرة حسنة وتواضع ولا¹ يخرج عن العلوم الروحانية والنظر في اقوال الابهاء معلمى البيعة الارثوذكسية اتناسيوس وديونوسيوس واكليمنطس² بطريرك رومية واوسابيوس وباسيليوس اسقف ارمينية وباسيليوس اسقف قبادوقية هؤلاء الابهاء الارثوذكسيون الذين قرأ تعاليمهم وكان يرفض مقالة ارجانس ولم يمسه كتابه بيده يوماً قط فاذا بلغه ان احداً من المؤمنين قرأه رفضه وابعدته وكان كيرلس لما قرأ في الانجيل المقدس اسئلوا تخطوا اطلبوا تجدوا فهم ذلك وطلب من الله العلم فاعطاه اياه وكان كالنحل الذى يخرج يرعى من على كل النبات والاشجار ويجمع ربح نفسه الى ان يملأ وعاءه عسلًا خالصاً بغير دنس وسيرة الاب ثاوفيلس كثيرة جداً منها ما جرى له فى الاسكندرية مع تاوضوسيوس الملك الكبير وعجائب رفائيل الملاك معه وخبر الامراة الارملة وولديها اللذين صيرهما

واكليمنطس F واكليمنطس واوسابيوس بطريرك رومية BDG. — 2. بغير دنس E om. وباسيليوس واوسابيوس بطريرك رومية وباسيليوس اسقف ارمينية.

reading, because he read so sweetly, and was so beautiful in countenance. And his uncle Theophilus loved him greatly, and thanked God that he had granted him a spiritual son who had grown in grace and wisdom. Cyril's conduct was excellent, and his humility great; and he never ceased to study theology, nor to meditate upon the words of the doctors of the orthodox Church, Athanasius and Dionysius and Clement, patriarch of Rome, and Eusebius, and Basil, bishop of Armenia, and Basil, bishop of Cappadocia. These are the orthodox fathers whose works he studied. And he would not follow the doctrine of Origen, nor even take his books into his hand for a single day; but when he heard that one of the faithful had read Origen, he condemned and excommunicated him who had so read. When Cyril read in the Gospel the words ' : « Ask and ye shall receive; seek and ye shall find », he understood these words, and prayed to God for knowledge, and God gave it him. For he was like the bee, which goes forth to feed upon every plant and tree, and collects what is profitable for itself, until it has filled its bag with pure untainted honey.

Now the history of the Father Theophilus is very copious; for it contains the account of his dealings at Alexandria with Theodosius, the great prince; and the miracles which the Angel Raphael performed for him; and the affair of the widow and her two sons, whom he made bishops; and the three thetas

1. S. Matth. vii. 7; S. Luke. xi. 9.

اسقفين والثلاث ثيقات المكتوبات على بلاطة الكنوز الموجودة بالاسكندرية * وما اظهره P. 65
رفائيل الملاك من العجائب في البيعة التي بناها ثاوفيلس في الجزيرة ثم تسليط الملك له
على مال البرابي من اسوان الى حدود ارض الشام وما مع ذلك¹

السيرة الثانية عشرة من سير البيعة المقدسة

كيرلس البطرك

وهو من العدد الرابع والعشرون

فلما تسيح الاب ثاوفيلس البطرك جلس الاب كيرلس على الكرسي الرسولي ورفع²
الاساقفة الاناجيل الاربعة على رأسه وصلوا عليه وقالوا اللهم قوّ هذا الرجل الذي
اصطفينه لنا وبدأ فاقام قومة للبيع التي في جميع الكرسي لئلا تشتغل عن الطعام الروحاني
الذي به تتقوى³ على الامور المرضية لله وبدأ في الحكمة المحيية واما الملك تاودوسيوس

واقام هذا الاب بطركاً وتنيح في وفي زمانه كان يوحنا فم الذهب بركة 1. E add.
يتقوا 3. ABEG — وبدأ 2. E om. to — صلاة الجميع تكون معنا امين

which were found written on the slab of stone which concealed the treasures
P. 65 that were discovered at Alexandria; * and the wonders manifested by the
Angel Raphael in the church which Theophilus built upon the island; and
then the authority given to him by the prince over the property of the
heathen temples, from Aswan to the confines of Syria, and in the provinces
that lie between them.

CHAPTER XII

CYRIL I, THE TWENTY-FOURTH PATRIARCH. A. D. 412-444.

When the patriarch Theophilus died, the Father Cyril took his seat upon
the apostolic throne; and the bishops raised the Four Gospels over his head,
and prayed over him, saying : « O God, strengthen this man whom thou hast
chosen for us. » The first thing that Cyril did was to appoint priests to take
charge of the churches throughout his diocese, so that they might not be drawn
away from the spiritual food by which they were able to do that which pleases
God; and he began his patriarchate full of the wisdom which gives life. And
the prince, Theodosius the Younger, who loved God, followed the injunctions

الصغير¹ المحب لله فانه اتبع وصية ابيه فكان يجمع اليه الرهبان ويتعبد معهم ولم يكن له ولد وكانت اخته تدبر الملك وكان كيرلس البطرك لا يفتر من وضع الميامر والمقالات بقوة الروح القدس الناطقة فيه حتى² ان اكثر رؤساء الاسكندرية قسموا النساخ ينسخون لهم ما يضعه الاب فقال له³ قوم من الفلاسفة ان هناك⁴ ميامر وضعها يوليانوس الملك يرذل فيها موسى وجميع الانبياء ويجعل المسيح انساناً سادجاً وكنا⁵ نقرأها لان الملك وضعها وقال ان كلام الجليلي ساجله كذباً لانه قال لا يبقى حجر على حجر في هيكل يروشلیم الا ينقض وانا اريد ابنيه وابطل قوله وهدم يوليانوس المذكور ما كان بقي من⁶ الهيكل لبنيه فمات ولم يبق فيه شيئاً فقد صح لنا كلام المخلص وعرفنا ربوبيته لانه لم يطل شيء من كلامه فلما سمع كيرلس هذا قلق جداً الى⁷ ان وجد ما وضعه يوليانوس وقرأه فوجده اشد مما وضعه ارجانس وبرفاريوس فلما لم يقدر الاب كيرلس ان يجمع

وفينا هو كذلك اتوا اليه جماعة واخبروه. — 2. E om. to الفلاسفة add. الكبير ABEFG. — 3. BF لهم. — 4. F موجود. — 5. E om. to كلامه. — 6. ABDG في. — 7. E om. وببحث F add. وفتش فوجد الكلام صحيح add. وبرفاريوس to

of his fathers, and assembled the monks around him, and performed his devotions in their company; but he had no son, and his sister administered the empire. Now the patriarch Cyril never wearied of composing discourses and homilies by the power of the Holy Ghost, who spoke through him; so that most of the principal inhabitants of Alexandria appointed copyists to transcribe for them what the father composed. Then certain philosophers said to him : « Behold, here are discourses written by the prince Julian, in which he casts contempt upon Moses and all the prophets, and alleges that Christ was a mere man; and we used to read his books because it was the prince who wrote them. Julian says : The words of the Galilean will I make lies; for Christ said ' : There shall not remain one stone upon another in the temple of Jerusalem that shall not be thrown down. But I will rebuild the temple, and falsify his words. Accordingly Julian destroyed what remained of the temple, that he might rebuild it; but after all he died without restoring any part of it. Thus the words of the Saviour were proved to be true, and we have learnt how great is his power and majesty, because none of his words have been falsified. » Now when Cyril heard these things, he was much troubled, until he had found a copy of Julian's works, and had read them; and he found them worse even than the works of Origen and Porphyry.

النسخ التي تفرقت من تلك الكتب في ايدي الناس كتب الى تاودوسيوس الملك يعلمه بذلك ويقول¹ له ان شئت هلاك ما وضعه يوليانوس وابادة كفره فاجمع هذه الكتب التي وضعها واصل² الناس بها واحرقها ففرج الملك بكتابه ومجد الله وفعل كل ما قاله له وكتب الجواب ياله ان يصلى على مملكته ففرج الالب كيرلس بذلك ووضع ميامر ومقالات يدحض³ فيها اقوال يوليانوس الملك ويكت افعاله وان الملائك اهلكه في الحرب مثل شاول وقال فيه اقوالاً كثيرة وبعد هذا وصل اليه خبر " نسطور ومقالته الفاسدة P. 66 فحزن لذلك وقال⁴ ما مضى بعد كفر يوليانوس حتى جاء تجديد نسطور بطريرك القسطنطينية فلما تحقق كيرلس فساد مقالة نسطور كتب اليه يقول هكذا كيرلس بطريرك الاسكندرية يكاتب نسطور بطريرك القسطنطينية بسلام الاخوة في الله الحقيقي الذي وهب لنا النعمة واحدة وجعل جميع المسكونة في اتفاق وفكر واحد بسفك دمه التي هي

1. E om. to واحرقها add. ويجمع هذه الكتب ويحرقها. — 2. Mss. وصل. — 3. E om. to يرجعه عن كفره. وقال فيه اقوالاً كثيرة. — 4. E om. to في هذه السيرة add. وارسل له كتاباً يرجعه عن كفره.

So when Cyril found that he was unable to collect all the copies of Julian's works which were scattered here and there in the possession of different persons, he wrote to the prince Theodosius to inform him of this matter, saying : « If it is thy pleasure that Julian's works be destroyed and his misbelief rooted out, order these books which he composed, and by means of which he led men astray, to be collected, and cause them to be burnt. » And the prince approved of Cyril's letter, and glorified God, and acted in accordance with Cyril's suggestions, and wrote a reply, in which he requested him to bless his empire. So the Father Cyril rejoiced, and composed homilies and discourses, in which he refuted the writings of the prince Julian, and condemned his actions, pointing out how the angel destroyed him in war like Saul; and much besides.

P. 66 After this the news concerning * Nestorius reached the ears of Cyril, and he was informed of the corrupt doctrine of that heretic. And Cyril was sad when he heard this, and said : « No sooner has the misbelief of Julian passed away, than the blasphemies of Nestorius, patriarch of Constantinople, have appeared. » So Cyril, when he had ascertained how false the opinions of Nestorius were, wrote to him as follows :

« Cyril, patriarch of Alexandria, addresses Nestorius, patriarch of Constantinople, with the salutation of the brethren in the true God, who has given us the grace which is one, setting all the world in agreement and

الامانة بابن الله يسوع المسيح وباقي الرسالة معروف لم يكتب في هذه السيرة واعاد اليه الجواب بتجديف فكتب ابنا كيرلس الى الاساقفة يعلمهم حال نسطور فاجتمعوا اليه وقالوا له قد سمعنا خبره وهذه حادثة صعبة لان اريوس واشياعه وبولا ومانى وغيرهم من المخالفين ما كانوا بطاركة وقد اضلوا جماعة من الناس فكيف هذا بطرك القسطنطينية فكتب اليه الاب كيرلس كتاباً ثانياً يقول¹ فيه كلاماً كبيراً من جملته اننى ما اصدق ما حكى لى عنك ويعظه ويخوفه ويعرفه الايمان المستقيم ويسئله ان يرجع عن قوله الكفر ويعلمه انه لا يقدر ان يضاد الله² الذى صعد على الصليب من اجلنا وهذه نسخته الى الاخ الشريك فى الخدمة ما صدقت فيك ما قيل عنك اولاً والكتب التى وصلت التى وقيل انك كتبتها لم اصدق ايضاً ما فيها انه منك لان الاقوال الكذب قد تسبت الى القديسين لانها كتب مملوءة تجديفاً وانا الآن اوصيك ان تبعد عن هذا التجديف وهذه الخصائم

1. E om. to add. والسلام ويخوفه ويحذره. — 2. B om. E ابن الله.

in one belief, by the shedding of his blood, which grace is the faith in the Son of God, Jesus Christ ».

The rest of the epistle is well known, and therefore has not been transcribed in this history. And Nestorius returned an answer which was full of blasphemies. So Abba Cyril wrote to the bishops, to inform them of the case of Nestorius; and they met the patriarch in synod, and said to him : « We have heard the reports concerning Nestorius, and there is a special difficulty in regard to his circumstances. For Arius and his followers, and Paul and Manes and the rest of the heretics were not patriarchs, and yet they led a multitude of men astray. How then can this man remain patriarch of Constantinople? »

Then the Father Cyril wrote to Nestorius a second letter in which he said many things, including the following words : « Verily I do not fully believe what is told me of thee ». And he added exhortations and warnings, and taught Nestorius what is the right faith, and begged him to return from his heretical doctrine, and told him that he was not strong enough to oppose God who mounted the Cross for our sakes. The following is a transcription of Cyril's letter :

« To my brother and fellow-minister. I did not believe at first what was reported of thee, nor that the contents of the letters, which came to me, and which were said to be written by thee, in reality proceeded from thee. For the lying doctrines which they contained were attributed to the saints; for they were letters full of blasphemy. And now I charge thee to cast away this blasphemy and these disputes; for thou hast no power to fight against

فليس لك قدرة على محاربة الله الذى صلب عنا بالحقيقة ومات بالجسد وهو حي بقوة لاهوته وهو الجالس عن يمين الاب والملائكة له تسجد والساطين والقوات وهو الملك الازلى الذى اسلم الاب كل شيء فى يديه وهو خالق الكل ولا قدرة لك على مقاومته فاتى انا قلت لك ما حل باليهود مقاوميه فليس انت غير عالم به وبما حل بالهرطقة اعنى سيمن الساحر ويوليانوس الملك واريوس وهو ذا ايوب الصديق يقول انظروا جراحاتى وخافوا ومجدوا الله وانا اقول ان البيعة لا تصبر عليك ان تشتم الالهيا وهى التى ابواب الجحيم لا تقهرها وانت تعلم ما نالها من التجارب ولم يقدر احد عليها لانها هى كالصخرة فى الامانة فانظر انت ما تفعل الآن والسلام فلما وصلت هذه الرسالة الثانية الى نسطور كتب ايضا رسالة مثل الاولى مملوءة¹ تجديداً فلما وصلت الى الاب كيرلس كتب² اليه يقول لو لم تكن اسقفاً لم يكن احد يعرفك الا جيرانك واقربائك فلما جلست على كرسي ابن الله عرفك كل احد لاجل مجد البيعة فوثبت على الرب بكلام

فكتب اليه رسالة add. فلما وقف نسطور على هذه الرسالة 2. E om. — 1. A ملا B. ثلاثة من نبوات الانبيا ومن الانجيل والرسائل وارسلها له.

God, who was crucified for us in truth, and died in the body, although he was living in the power of his Godhead. For it is he that is sitting on the right hand of the Father, while the angels and principalities and powers worship him; and he is the eternal King, into whose hands the Father has given all things. And he is the Creator of all; so that thou hast no power to oppose him. I told thee what befell the Jews who withstood him, so that thou art not ignorant of it, and what befell the heretics, Simon Magus and the prince Julian and Arius. Behold what Job the truthful says' : Look upon my wounds, and fear, and glorify God. I tell thee that the Church will not endure that thou insult her God; and she it is against whom the gates of hell shall not prevail; for thou knowest what trials she has undergone, and yet that no man has ever had power over her, because she is as a rock in her faith. Beware therefore what thou doest at this time. Farewell. »

When this second letter reached Nestorius, he wrote another answer like his first, full of blasphemies, and, when the Father Cyril received it, he again addressed an epistle to Nestorius, saying :

« If thou wert not a bishop, none would know of thee save thy neighbours and kinsmen; but since thou sittest upon the episcopal throne of the Son of God all know thee, through the fame of the Church. Thou hast attacked the Lord with words of blasphemy, which thou canst not confirm or prove.

1. Job, vi, 21 (Sept.).

* تجديدك لا تقدر تثبته ولا تحققه واذا فتشت * العتيقة لم تجد فيها ان المسيح يسمى انساناً محضاً كما تزعم وانما انت تظهر انك تقاوم الله خالقك الذي اشترك بدمه وهو الله الابن ابن الله الاب كما سمي في العتيقة والحديثة وكما سمي في انجيل يوحنا انه الابن الوحيد الذي في حضن ابيه ومتى الانجيلي يقول انه عمويل الذي تفسيره الله معنا كما قال اشعيا في نبوته ومرقس يشهد في انجيله انه لما سأل رئيس الكهنة وقال له انت ابن الله قال له نعم انا هو ومن الآن ترون ابن الله جالساً عن يمين القوة ومقبلاً على السحب ليدين الاحياء والاموات اليس هذه الشهادة هي التي يشهد بها بولس انها الاعتراف الحسن الذي اعترف به قدام بلاطس البنطي هذا الاعتراف هو الذي البيعة ثابتة عليه ولاجله صار ربوات شهداء لا يحصى عددهم الم تسمع جبرائيل الملاك يقول لست السيّد مرتيرم ان الذي تلدينه هو من روح القدس وابن الله يدعى الذي على الكل الممجّد الى ابد الابدين من هذا الذي حمل خطايا العالم اليس هو يسوع المسيح ابن مريم الذي ولدت لنا الله الكلمة متجسداً ان كنت تعتقد انه نبي كموسى فما قدر موسى ولا

For if thou searchest * the Old Testament, thou canst not find therein that * P. 67 Christ is called a mere man, as thou pretendest; and in saying thus thou showest only that thou dost resist God thy Creator, who bought thee with his blood, namely God the Son, Son of God the Father. So he is called both in the Old and New Testaments. So he is called in the Gospel of John, which speaks of him as the Only-begotten Son, who is in the bosom of his Father¹. Matthew the evangelist also says² that Christ is Emmanuel, the interpretation of which is God with us, as Isaias says³ in his prophecy. Mark testifies⁴ in his Gospel that when the high priest asked of Jesus : Art thou the Son of God? he answered : Yea, I am he; and hereafter you shall see the Son of God sitting on the right hand of power, and coming on the clouds to judge the living and the dead. Is not this testimony that of which Paul says⁵ that it was the good confession which Jesus made before Pontius Pilate? This is the confession in which the Church perseveres, and for it myriads of martyrs have died, whose numbers cannot be counted. Hast thou not heard Gabriel saying⁶ to our Lady Mary that he whom she should bear was of the Holy Ghost, and should be called the Son of God, who is over all, and glorified for ever and ever? Who is it that bears the sins of the world? Is it not Jesus Christ, the son of Mary, whom she bore for us, God the Word incarnate? If thou believest that he was a prophet like

1. S. John, i, 13. — 2. S. Matth., i, 23. — 3. Is., vii, 14. — 4. S. Mark, xiv, 61, 62. — 5. I Tim., vi, 13. — 6. S. Luke, i, 32-35.

احد من الانبياء يحمل خطايا العالم لكن رئيس الصلاح المسيح حمل خطايا العالم بصعوده على الصليب من اجلنا لم تسمع بولس الرسول يقول ليس هو انسان بل هو الله صار انساناً ويقول ايضاً بولس ان ليس ملائكة ولا شفيع خلاصنا بل يسوع المسيح والله الاب اقامه من الاموات ارايت الآن كيف اعترف انه الاله وكيف اعترف بالآلام التي قبلها بجسده المقدس فان كان ليس هو الالهاً فكيف اعترف بولس ان خلاصنا ليس هو من انسان ولا من عند انسان ولا ملائكة ولا شفيع لكن من عند الله يسوع المسيح واعترف ايضاً بموته اذ قال ان الاب اقامه من بين الاموات فرأيت الآن هذه الحكمة المملوءة امانة بيسيدنا المسيح والآن فقد اتقنا اليك هذه المكاتبه ايها الاخ لتذخرها في وسط البيعة وليس انت غير عارف فاقراً الكتب لتعلم منها هذا واكثر منه وقد انفذت اليك الاخوة وسألتهم ان يقيموا عندك لتبحث وتجتهد شهراً وتفحص الكتب وتكتب لنا بما عندك والسلام فلما وقف نستور على هذه الرسالة لم يقبل الاخوة الواصلين بها اليه ولا قبلها ولا كتب عنها جواباً فاقاموا شهراً كاملاً هناك¹ كما امرهم² ابنا كيرلس البطريرك وهم

1. E om. to البطري. — 2. Mss. كما امرتهم انا (ابنا D) كيرلس.

Moses, yet neither Moses nor any of the prophets was able to bear the sins of the world; but it is the Prince of goodness, even Christ, who bears the sins of the world by his being raised upon the cross for our sakes. Hast thou not heard Paul, the apostle, saying ' : He is not man, but he is God who became man? Again Paul says² that it was no angel or intercessor that saved us, but Jesus Christ; and God the Father raised him from the dead. Seest thou now how he confesses that he is God, and how he acknowledges the sufferings that he endured in his holy body? For if he be not God, how could Paul acknowledge that our salvation came not by a man nor from a man, nor by an angel or intercessor, but by God, even Jesus Christ, whose death he also acknowledges, when he says that the Father raised him from the dead? Thou seest now this wisdom, full of faith in our Lord Jesus Christ. I have sent thee these letters, my brother, that thou mayest preserve them in the church. Thou art not without knowledge, so read the scriptures and learn from them these things and more besides. I have sent the brethren to thee, and have asked them to remain with thee, that thou mayest enquire diligently during a month, and search through the scriptures, and write to us of what befalls thee. Farewell. »

When Nestorius had perused this epistle, he would not receive the brethren who had brought it to him, nor would he accept the advice contained

1. Phil., ii, 6, 7. — 2. I Thess., i, 10; Hebr., i, 4-6. 13; ii, 5, 8, 9.

يترددون الى نسطور فلم ياذن لهم في الدخول بل قسى قلبه مثل فرعون وكان نسطور صديقاً لتاودوسيوس الملك منذ كانا في المكتب وكان الملك يقول له ما سمعت احداً من * معلمى البيعة يقول * مثل قولك قط فلم يسمع منه فعاد الرسل الى الاب كيراص واعلموه بما كان فعند ذلك تقوى¹ كيراص بسلاح ابويه الاكسندرس واتاسيوس ولبس درع الايمان الذى خلفوه اباًوة فى بيعة ماري مرقس الانجيلي وخرج الى الحرب مثل داود وقلبه ثابت بالمسيح الله وكتب الى بقيّة الاساقفة وكتبوا الملك يسألونه ان يكون لهم مجمع للنظر فيما قاله نسطور ويذكرون له ان اباءه الذين ملكوا قبله كانوا في كل وقت وزمان يرتبون البيعة وكان لهم الصبر الجيد ومساعدة الاساقفة على تثبيت الامانة المستقيمة لكي يصلوا على ملكهم والآن فهذا نسطور قد شتت البيعة وليس هو بعيداً من ضلالة عبادة الاوثان بقوله المجدف المملوء تجديفاً اذ قال ان المسيح انسان فقط وانه نبى لا غير وقد جاء الى العالم انبياء كثير ولم يعبد احد منهم فاذا كان هذا يعبد انساناً فقد صار عابد

1. F تقوى ابونا بالروح وتسلح بسلاح F.

in the letter or write an answer to it. So the messengers remained a whole month at Constantinople, as Abba Cyril, the patriarch, commanded them, and * paid frequent visits to Nestorius; but he would not allow them to enter, * P. 68 and hardened his heart, as Pharaoh did.

Now Nestorius had been a friend of the prince Theodosius since the time when they were together in the school; and the prince used to say to Nestorius : « I have never heard any of the doctors of the Church teach according to thy doctrine. » But Nestorius would not listen to him. — So the messengers sent to Nestorius by Cyril returned to him, and told him what had happened. Then Cyril availed himself of the weapons of his fathers, Alexander and Athanasius, and put on the breastplate of faith which his predecessors had handed down in the Church of Saint Mark the Evangelist; and he went out to war, as David did, with his heart strong in Christ who is God. And he wrote to the other bishops, and they sent a letter to the prince, begging him to allow them to hold a council to enquire into the teaching of Nestorius, and reminding him that his fathers, who had reigned before him, had at all times been supporters of the Church. « They constantly assisted the bishops to confirm the orthodox faith, that they might bless their empire. But now this Nestorius has divided the Church, and is not far from the error of idolatry, since he blasphemously teaches that Christ is a mere man, and no more than a prophet. Many prophets have come into the world, but none of them has ever been worshipped: so that if Nestorius

وثن ولما قال بطرس سيدنا المسيح حسناً يا معلم ان تكون هاهنا¹ وتتخذ ثلث مظال واحدة لك وواحدة لموسى وواحدة لايلىا لانه خالقتهما والاهبهما وانظروا مجده لتلاميذه باحضارهما الواحد من السماء والاخر من الارض ونحن فستل ملكك الضابط ان يكون لنا مجمع للنظر في هذا ونصلي عليك وعلى ملكك لتخلص ايما المحب لله فلما قرأ الملك الكتاب تحرك بقوة الرب وجمع الاساقفة الى مدينة افسس هوو والبطرك فاجتمع هناك مائتا اسقف من سائر المدن كل واحد منهم معه قسيسان² وشماس من كرسية وانفذوا الى نسطور ليحضر وانظروا عدة ايام فلم يحضر فكثبوا الى الملك واعلموه ان نسطور لم يحضر فانهم ينتظرونه فسأل نسطور الملك ان ينفذ معه مقدماً يحفظه وقال له انهم كثير³ وانا خائف ان⁴ يقتلونى فانفذ معه بطريقاً يقال له قنطيانيوس وكان رأيه رأى نسطور فلما وصل الى المجمع اخذ كيرلس في الليل وجبسه فى موضع فيه قمح هو

1. ABDEG هاهنا ثلثة مظال — 2. ADF قسيس — 3. F كثيرون — 4. ABDEG om.

worships a man, he is become an idolater. When Peter said ' to our Lord Christ : Master, it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias, he said it because Christ was the Creator of those two and their God, and had manifested his glory to his disciples by bringing those two, the one from heaven and the other from the earth. Therefore we beg of thy imperial power that we may hold a council to enquire into this man's doctrines. And we will pray for thee and for thy empire that thou mayest obtain salvation, O thou that lovest God! »

When the prince had read this letter, he was moved by the power of the Lord, and, acting together with the patriarch, he summoned a council of the bishops to meet in the city of Ephesus. Accordingly, two hundred bishops assembled there from all the cities, each bishop taking with him two priests and a deacon from his diocese. They sent to Nestorius, demanding his presence; and they waited for him many days, but he did not appear; so they wrote to the emperor, informing him that Nestorius had not appeared but that they were waiting for him. And Nestorius requested the prince to send an official with him to protect him, saying : « The bishops are many, and I fear that they will kill me. » So the prince sent with Nestorius a patrician named Candidian, whose opinions agreed with those of Nestorius. When Candidian came to the council, he seized Cyril by night and imprisoned him in a place in which wheat was kept, together with his friends. And Cyril said to his friends : « What is this beneath

1. S. Matth., xvii, 4; S. Mark, ix, 4; S. Luke, ix, 33.

واصحابه فقال كيرلس لاصحابه اى شىء تحت ارجلنا قالوا له قمح قال الشكر لله المبارك الذى اعطانا الغلبة لانهم جعلونا فى بيت الحياة وكان فعل قنطيانيوس هذا مساعدة لنسطور ليخيف كيرلس ومن معه من الاساقفة المجتمعين بسببه حتى يتفرقوا فلم يتم له ذلك بانهم ما كانوا اجتمعوا الا وقد ابدلوا نفوسهم للموت على الامانة فلما تحقق منهم ذلك اطلق كيرلس واصحابه وخاف ان يتصل الامر بالملك فيهلكه فجعل يحفظ الطرقات ومنع اصحاب الاخبار ان يكتبوا بشىء من ذلك الى الملك ثم اقاموا الالباء عدة ايام ومعهم اسقف افسس مجتمعين مصلين ونسطور منفرد عنهم ولم ياتيهم فانفذوا اليه * ثلاثة اساقفة يسألونه ان يحضر معهم للصلاة فلم يمكنوهم الجند اصحاب قنطيانيوس من الدخول اليه فلما احتجب عنهم وطال عليهم الامر لبعدهم عن كراسيهم احتاجوا ان يبعدوا عدو الله من بيعته فاحضروا الاربعة اناجيل واحضروا كتبه المملوءة كفرًا من كلامه المجدف وكان لكيرلس كاتب شماس يسمى بطرس عالم فهم وكان يعرف مواضع تجديف نسطور الذى فى

our feet? » They answered : « It is wheat. » « And he said : « Thanks be to God who has given us the victory; for they have put us into the house of life. » Now Candidian had done this in order to support Nestorius, and to intimidate Cyril and the bishops with him, who had come together on account of him, that they might be scattered. But Candidian's object was not attained, for the bishops had not met together without having devoted themselves to death, if it should be necessary, for the faith. So when Candidian was convinced of this, he released Cyril and his friends; and as he was afraid lest the affair should reach the ears of the prince, who would cause him to be executed on account of it, he began to guard the roads, and prevented the reporters of news from writing to the prince any account of what had passed. Then the fathers continued for some time, in company with the bishop of Ephesus, assembling together and praying, while Nestorius remained separated from them, and would not join them. So they sent to him * three bishops, requesting him to be present with them * P. 63 for prayer; but the soldiers under the orders of Candidian would not allow these bishops to enter the house where Nestorius was. And as he thus held aloof from them, and the transactions lasted so long that the bishops were troubled at being so far from their dioceses, they were forced to expel that enemy of God from God's Church. Accordingly they brought the four gospels, and also brought the blasphemous writings of Nestorius; and a learned deacon, namely Peter, who was the scribe of Cyril, and knew the blasphemous passages in the compositions of Nestorius, read them out briefly before the holy council; and when they heard them, his misbelief was proved

كتبه فجعل¹ يخرجها للجمع المقدس من مواضعها بسرعة فلما وقفوا عليه اتضح لهم كفره فأحرقوه وقطعوه وكتبوا خطوطهم في كتاب حرمه وانفذ اليه فلم يقبله ولم يرجع عن كفره فارادوا انفاذ ما كتبوه الى الملك فلم يقدروا لاجل من جعله قنطيانيوس البطريق لحفظ الطريق فتشاوروا² الى ان اخذ احدهم الكتاب وجعله في قصبة غليظة وغير لباسه وسار حتى وصل الى القسطنطينية وسلم³ الكتاب لاطميطوس واوطيخيس⁴ السائحين فسلماه⁵ للملك وسلمه الملك لاساذ فاخذ منه⁶ وسلمه للكاتب ليقرأه على الملك فلما قرأه كان فيه قال المجمع المجتمع بافسس نحن نعلم ان عمنويل هو الله المتأنس قيل ان لا⁷ يشاركنا نسطور في هذه الامانة فلذلك هو غريب من الاب والابن والروح القدس وغريب من ميراث الحواريين وغريب من البيعة الواحدة المقدسة⁸ وكل من لا يقول ان يسوع عمنويل اي هو الله المتأنس فهو محروم وكلمن لا يقول ان العذراء مريم ولدت الله الكلمة متجسداً بالحققة فهو محروم يسوع الخالق يسوع الغالب يسوع المخلص للكل له المجد الى الابد

1. ABG يجعل. — 2. F فاتفقوا ان اخذ. — 3. E om. to وسلماه. — 4. Mss. وانا بقطر السائح. — 5. ABDG فسلمناه F فسلماه رفيقه السائح. — 6. ABD add. فانا بقطر FG فاخذته منه. — 7. BDG om. F ونسطور لم يشاركنا. — 8. F add. الجامعة الرسولية.

to them: So the bishops anathematized Nestorius and excommunicated him, and subscribed their signatures to the letter of excommunication, which was sent to him; yet he would not receive it, nor give up his misbelief. Then the bishops desired to send a copy of their letter to the prince, but were not able to do so because of those whom Candidian, the patrician, had set to guard the road: So they consulted together; and at last one of them took the letter, and put it inside a stout cane, and disguised himself, and started off and travelled to Constantinople. There he gave the letter to Dalmatius and Eutyches, the two monks. And they presented it to the prince; and the prince handed it to an eunuch, who received it from him, and gave it to the scribe that he might read it before the prince. And when he read it, the contents proved to be as follows: « The Council assembled at Ephesus declares thus. We believe that Emmanuel is God Incarnate. But it is said that Nestorius does not share with us in this faith. Therefore he is a stranger to the Father, to the Son, and to the Holy Ghost, and a stranger to the tradition of the Apostles, and a stranger to the one Holy Church. Everyone who denies that Jesus is Emmanuel, that is to say, God Incarnate, is anathema. And everyone who denies that the Virgin Mary is the Mother of God the Word, truly Incarnate, is anathema. Jesus is the Creator, Jesus is the Conqueror, Jesus is the Saviour of all. To him belongs glory for ever. Amen. »

امين فلما قرئ هذا الاعتراف على الملك صرخ ركلمن في قصره وقالوا¹ يسوع هو
 عنوييل الله المتأس فقال² اوطيخيس السائح للملك تكتب جلالتك حرمة وتكتب للاساقفة
 ان يحضروا عندك ويسلموا على رئاستك ويباركوا على ملكك ففعل ذلك فسار الجمع
 الى القسطنطينية فقبلهم الملك احسن قبول وجلس دونهم وسجد لهم واخذ بركتهم وامر
 بأن يهفي نسطور فسير الى النفي وصحبته حاجب يوصله الى ديار مصر وانفذوا له
 الاساقفة قبل مسيره يقولون له اعترف بان المصلوب اله متجسد ونحن نقبلك ونعفيك
 من النفي فقسى قلبه مثل فرعون ولم يجيبهم بشيء فلما قال للحاجب نستريح هاهنا قد
 تعبت فقال له الحاجب قد تعب ربك³ اذ مشى الى السادسة وهو الاله فما تقول انت
 قال له نسطور اجتمع مائتا اسقف يطلبون مني ان يسوع هو الله المتأس فما قلت
 * P. 70 فاقول⁴ لك انت ان الله تعب * وسار به الحاجب حتى اوصله الى اخميم من اعمال

1. E om. to add. دونهم عند. — 2. AG بهذا القول وكتب حرمة وارسل واحضر الاساقفة الى عنده. — 3. ABG وربك E ورباكى. — 4. Mss. اقول. — BDF فقال انا بقطر.

And when this confession of faith was read to the prince, he and all that were in his palace cried out, saying : « Jesus is Emmanuel, God Incarnate. » Then Eutyches, the monk, said to the prince : « Let thy majesty subscribe to his excommunication, and write to the bishops, commanding them to appear before thee, to salute thee and bless thy empire. » And the prince did so. Therefore the assembly of bishops journeyed to Alexandria, and thence to Constantinople. And the prince received them graciously, and sat in a lower seat than they, and prostrated himself before them, and received their blessing. But he commanded that Nestorius should be sent into banishment. So Nestorius was exiled in company with a chamberlain who conducted him to Egypt. And the bishops sent a letter to him before he started, in which they said : « Confess that the Crucified is God Incarnate, and we will receive thee again and obtain the repeal of thy sentence of banishment. » But Nestorius hardened his heart like Pharaoh, and returned no answer to them. And when he said to the chamberlain : « Let us rest here, for I am tired, » the chamberlain replied : « Thy Lord also was weary when he walked until the sixth hour, and he is God. What sayest thou? » And Nestorius answered : « Two hundred bishops assembled to make me confess that Jesus is God Incarnate, but I would not do so. Shall I then say to thee that God suffered fatigue? » * And * P. 70 the chamberlain conducted Nestorius on his journey until he brought him to Ikhmim in Upper Egypt; and there he remained in banishment, anathematized and excommunicated, until he died.

الصعيد فاقام هناك منفياً محروماً مقطوعاً الى ان مات وقد كتب الاب القديس كيرلس عدة رسائل منها¹ رسالة الى ابا يوحنا بطرك انطاكية اولها² تفرح السموات وتتهلك الارض ورسالة الى اكاكيوس اسقف ماطية اولها³ ما احلى اجتماع اخوة كاملين يتذكرون التعاليم الروحانية ورسالة الى ولاريانوس اسقف قونية اولها⁴ الاخ الحبيب الشريك في الخدمة ورسالة الى الكهنة والشمامسة والرهبان والنسك الثابتين على الامانة المستقيمة بعد قطع نسطور وفيه ورسالة الى اولوقيوس⁵ القس الاسكندراني الذي كان مقيماً بالقسطنطينية اولها ان اناساً واجدون علينا بسبب المقالة التي قالها اساقفة المشرق ورسالة الى انسطاسيوس والاكسندروس ومرتينيانوس⁶ ويوحنا وبرغوريس⁷ القس ومكسيموس الشماس اولها انا امدح جداً محبتكم للعلم وفي كل رسالة يذكر الامانة المستقيمة ويبين كفر نسطور وفساد مقالته وانها مخالفة لامانة الابهاء القديسين وما تضمنه كتب الله العتيقة والحديثة ويبين ذلك بشهادات واضحات صحاح من الكتب المقدسة التي نطق بها الروح القدس على

1. E om. with foll. word. — 2. E om. to الى add. و. — 3. E om. to الى add. و. — 4. E om. to الى add. و. — 5. E om. to محبتكم للعلم ADG اولوقيوس F اولينوس. — 6. ABDG ويرغوريس. — 7. Mss. و. — 8. F om. ومرسوسانوس.

Now the holy Father Cyril wrote many epistles, among which was an epistle to Abba John, patriarch of Antioch, beginning thus : « Let the heavens rejoice, and the earth exult. » Cyril also wrote an epistle to Acacius, bishop of Malatia, beginning : « How sweet is an assembly of perfect brethren, who remind one another of spiritual doctrines. » And he addressed a letter to Valerian, bishop of Iconium, beginning : « The beloved brother and fellow-minister. » And he sent an epistle to the priests and deacons and monks and ascetes who remained firm in the orthodox faith after the excommunication and banishment of Nestorius; and an epistle to Eugolius, the Alexandrian priest who dwelt at Constantinople, beginning : « Men are wroth with us on account of the faith proclaimed by the bishops of the East. » And he wrote an epistle to Anastasius and Alexander and Martinian and John, and Paregorius, the priest, and Maximus, the deacon, beginning : « I greatly praise your love for learning. » And in every epistle Cyril makes mention of the orthodox faith, and exposes the errors of Nestorius and the corruption of his doctrine, pointing out that it is opposed to the faith of the holy fathers, and to that which is contained in the divine scriptures of the Old and New Testaments; and he proves this by genuine testimonies from the holy writings, in which the Holy Ghost speaks by the

السن الانبياء الصادقين والرسل المنتخبين والاباء القديسين معلمى البيعة المقدسة الجامعة الرسولية سوى¹ رسائله الى نسطور قبل نفيه التى كتبها بلطافة ويعظه ويوققه ويرشده فلم يسمع² منه ولا رجع عن سوء رأيه وقساوة قلبه وفساد اعتقاده³

السيرة الثالثة عشرة من سير البيعة المقدسة

ديسقرس البطرك

وهو من العدد الخامس والعشرون

وجعل بعد نياحة انا كيرلس البطرك القديس ديسقرس بطركاً على كرسى مدينة الاسكندرية ولقى من الجهاد على الامانة الارثوذكسية شدائد صعبة من مرقان الملك ومن زوجته وقوة عن كرسيه بتحمل مجمع خلقدونية وميلهم الى هوى الملك وزوجته

واقام هذا. — 3. E add. — 2. ADF فيه تنفع E om. to. بلطافة G om. to غير رسائله F. — 1. F add. ولما اكمل الاب على الكرسى الرسولى وتنيح بركة صلاته تكون معنا امين الان كيرلس سعيه بشيخوخة حسنة مرصية للرب واراد الرب انتقاله الى النياح الابدى فتنيح بالسلام وصار الى ابايه صلواته تحفظنا وتحرسنا. امين امين

tongues of the veracious prophets, the elect apostles, and the holy fathers and doctors of the Holy Catholic and Apostolic Church. Cyril also wrote letters to Nestorius, before his banishment, which are conceived in a spirit of benevolence, and in which Cyril exhorts Nestorius, and aims at conciliating and guiding him. Yet Nestorius would not listen to Cyril, nor return from his misbelief and hardness of heart and corrupt creed.

CHAPTER XIII

DIOSCORUS I, THE TWENTY-FIFTH PATRIARCH. A. D. 444-458.

After the holy patriarch Cyril had departed to his rest, Dioscorus was made patriarch in the see of the city of Alexandria. He endured severe persecution for the orthodox faith at the hands of the prince Marcian and his wife; and they banished him from his see, through the partial action of the council of Chalcedon, and their subserviency to the will of the prince and his wife. It is for this reason that the members of that council and all the followers of their corrupt creed are called Melkites, because they follow

حتى أنهم سموا المملوكية بهم وكل من يتبع امانتهم الفاسدة لأجل اتباعهم رأى الملك وزوجته في اظهرار مثالة نسطور وتجديدها وكانت عادة الاوائل ان يكتبوا سير المتقدمين في كل جيل واما¹ في زمان بنى اسرائيل فكتب فيلون² الفارى ويوستوس³ ويوسابوس⁴ واكيبوس⁵ بعض سيرة سيدنا يسوع المسيح وخراب اورشليم بيد اسباسيانوس وطيطس ابنه وما كان من بعدهما ومن بعد ذلك كتب افريقوس⁶ واوسايوس⁷ P. 71 ومينا التجارب والتجهد الذى نال الرعاة والشعوب في ايام ابا كيرلس الحكيم البطرك وما جرى بينه وبين نسطور وما لقيه الاب ديسترس بعده من مجمع خلقدونية ثم افرقت الامانة والكراسى حتى انه لم يبق من يكتب سيرة وانقطع ذلك والرب باق الى الابد ولذلك لم توجد سيرة القديس ديسترس البطرك بعد نفيه وحفظ الامانة الارثوذكسية الباقية في كرسى البشير مارى مرقس الى الآن والى الابد حتى اخذ اكليل الشهادة بجزيرة غاغرا من مرقيان الملك وتنتج هناك⁸

1. E om. to. حتى add. الى هذا الاب. — 2. Mss. فيليمين. — 3. Mss. فرسيوس. — 4. Mss. يوسابوس. — 5. Mss. يسيروس. — 6. Mss. مريقوس. — 7. Mss. اوساس. — 8. E add. بعد ان as at the end of most of the lives F add. بعد ان رد الاهل تلك البلاد الى الامانة وصار الى الرب الذى احبه صلواته وبركاته معنا امين.

the opinion of the prince and his wife, in proclaiming and renewing the doctrine of Nestorius.

It was a custom of the ancients to write histories of their predecessors in every generation. In the time of the Israelites, Philo, the Pharisean, and Justus and Josephus and Hegesippus wrote part of the life of Jesus Christ, and an account of the ruin of Jerusalem by Vespasian and Titus his son, and P. 71 of what * took place after them. And after that, Africanus and Eusebius wrote, and Mennas wrote of the trials and persecution endured by the pastors and their flocks in the days of the patriarch Abba Cyril the Wise, and what passed between him and Nestorius; also of what the Father Dioscorus after him suffered in the council of Chalcedon. But at that time the creeds were separated, and the sees were torn asunder, so that none was left to write histories of the patriarchs, and the practice of composing them was interrupted. But the Lord remains for ever. In this way no biography of the holy patriarch Dioscorus after his banishment has been found. He preserved the orthodox faith, which persists in the see of the evangelist Saint Mark to this day and for ever, until he received the crown of martyrdom in the island of Gangra, by the command of the prince Marcian; for it was in that island that Dioscorus died.

طيماثاوس البطرك

وهو من العدد السادس والعشرون

ومن بعد ان تبيح الاب المجاهد ديسقرس البطرك اقام السيد المسيح بطركاً يسمى طيماثاوس على كرسى مدينة الاسكندرية وصبر على الشدائد وجهاد المذالفين ونهى هو واخوه اناطوليوس¹ الى جزيرة غاغرا ايضاً الى كمال سبع سنين وعاد بنعمة الله بامر الملك الى الاسكندرية وكان تكريزه² في ايام لاون الملك واقام بطركاً اثنتين وعشرين سنة وتبيح في اليوم السابع من مسرى³

بطرس البطرك

وهو من العدد السابع والعشرون

فلما مضى طيماثاوس للرب كرز بامر الله بطرس القس ببيعة الاسكندرية وجعل بطركاً وكانت مملكة الروم باقية ثابتة جداً على تجديد ذكر مجمع خلقدونية الطمث

صلاته تكون معنا. EF add. — 3. تقدمته على الكرسى F. — 1. Mss. اناطوليوس.

TIMOTHY II, THE TWENTY-SIXTH PATRIARCH. A. D. 458-480.

And after the militant Father Dioscorus, the patriarch, went to his rest, the Lord Christ raised up a patriarch, named Timothy, upon the episcopal throne of the city of Alexandria; and he suffered from hardships, and from warfare with the dissidents. He and his brother Anatolius were banished to the island of Gangra, like Dioscorus, for seven full years, but he returned by the grace of God, at the command of the prince, to Alexandria. His ordination took place in the days of Leo, the prince. He remained patriarch twenty-two years, and went to his rest on the seventh day of Misri.

PETER III, THE TWENTY-SEVENTH PATRIARCH. A. D. 480-488.

So when Timothy went to the Lord, Peter the priest was ordained by command of God in the church of Alexandria, and was made patriarch. But the empire of the Romans remained established upon the ever-renewed memory of the impute council of Chalcedon: for it was not built upon the

في تل رقت لانه غير مبنى على اساس الصخرة الثابتة التي تله الكلمة يسوع المسيح وبعد ذلك بمدة كتب اقاكيوس بطرك القسطنطينية الى بطرس بطرك الاسكندرية يسأله ان يقبله اليه برسائل كثيرة انفذها اليه ومكاتبات لانه رفض مجمع خلقيدونية وسداهم مخالفين وطومس لاون المملوء تجديفاً وكذلك مقالة نسطور رفضها وكتب له بطرس كتاباً ليتحقق من¹ عجوتها صحة قوله فلما وصلت اليه قبلها بفرح ومسرّة واطهرها لمن يريد ممن يعتقد الامة الارثوذكسية ثم كتب سنوديقاً وانفذها الى بطرس المخطوط وكان بعض الاساقفة لم يحضروا في وقت ان كتب الكتب من البطريركين بطرس واكاكيوس واثار الشيطان خزاة الله السجس في قابوب اولئك الاساقفة وصار لهم رئيساً يقرب اسقف صامينا اسقف منية طامة وساروا الى مدينة الاسكندرية وقالوا للبطرك كيف قبلت اكاكيوس وهو * من جملة من حضر المجمع الخلقيدوني فاجابهم بدعة² ومسكنة اني³ انما قبلته * P. 72 لرجوعه عن ذلك الرأي وعرفهم ما وصل اليه من رسائله التي تشهد برجوعه واعترافه بالامة

1. E om. with foll. word. — 2. E om. with foll. word. — 3. ABDG أند.

foundation of the firm Rock, which belongs to God the Word who is Jesus Christ. And, after the consecration of Peter, patriarch of Alexandria, Acacius, patriarch of Constantinople, wrote to him many epistles which he sent to him, and letters to ask him to receive him to himself; for he rejected the council of Chalcedon, the members of which he called heretics, and the blasphemous Tome of Leo; and he likewise rejected the doctrine of Nestorius. Therefore Peter wrote letters to Acacius in order that he might be assured that his doctrine was sound to the core. And when they came to him he accepted them with joy and gladness, and showed them to those that wished among the believers in the orthodox faith; and then he wrote a synodical epistle and sent it to the blessed Peter. But there were certain bishops who were not present at the time when the letters were written by the two patriarchs, Peter and Acacius; and Satan (may God confound him!) stirred up trouble in the hearts of those bishops; and James, bishop of Sa, became their chief, with Mennas, bishop of Muniyat Tamah. And they went to the city of Alexandria, and said P. 72 to the patriarch: « How couldst thou receive Acacius, * when he is one of those who were present at the Chalcedonian council? » So he answered them quietly and calmly: « I received him only because he abandoned that doctrine. » And he informed them of the epistles of Acacius which had come to him, which bore witness of his return to the truth, and of his confession of the orthodox faith; and he reminded them that he had sent the bishops to Acacius, that they might hear his expressions, according to the canon of

المستقيمة وذكر لهم انقاذ الاساقفة اليه ليسمعوا لفظه بحكم قانون البيعة فلم يقبلوا قوله لاستحكام الكبرياء في قلوبهم وافرنوا نفوسهم من كرسي الانجيلي ماري مرقس الرسول وقالوا بجهلهم كما قال بنو اسرائيل ان ليس لهم نصيب في داود ولا ميراث مع ابن يسا وافترقوا من البطرک القديس بطرس ولم يدخلوا تحت طاعته حتى ان الارثوذكسيين سموهم الذين لا رأس لهم وكانت الرسائل المكتبة بين البطرکين المذكورين خمس عشرة كراسة وكان هذا بطرس لما صار بطرکاً على الاسكندرية لقي شذائد من المخالفين ونفوه وسلموا كرسيه لرجل يسمى طيماتاوس ويدعى² انطونيوس³ وتاوغنطس⁴ الذي لقانونبوس ثم يوحنا الدوانيسادس⁵ الذي جعلوه بعد موت انطونيوس ثم عاد بطرس البطرک الى كرسيه بمجد عظيم وكان مدة جلوسه على الكرسي ثمانى سنين وتنبح بسلام وكرامة كثيرة في الثانى من هتور وجميع رسائله ثابتة في دير ابى مقار وفيها رسالة لزيون الملك المغبوط وجوابها وفيها جواهر الكلام وقدر واعتراف الامانة المستقيمة⁶

F انطونس BEG انطونس AD — 3. E om. to موت انطونيوس. — 2. E om. to البيعة. — 1. E om. to انطونس. — 4. A ناوغسطس B باوغسطس D ياوغسطس G ناوغسطس. — 5. ABG الدواساديس D الدواساديس F الدوانيسادس. — 6. E add. مع F صلاته تكون معنا. — 6. E add. جميعنا يا اخوة امين امين.

the Church. But they would not accept his words because pride was established in their hearts; and they separated themselves from the throne of the evangelist, Saint Mark, the apostle, saying in their ignorance, as the children of Israel said, that they had no portion with David, nor inheritance with the son of Isai¹. And since they were divided from the holy patriarch Peter, and would not enter under his obedience, the orthodox called them Those that had no head². Now the epistles written between the two patriarchs aforesaid formed fifteen books.

This Peter, when he became patriarch over Alexandria, met with trouble from the heretics. For they banished him, and delivered up his see to a man called Timothy, who is also named Anthony or Theognostus, and belonged to Canopus. Then followed John the Tabennisiote, whom they appointed after the death of Anthony. Subsequently, the patriarch Peter returned to his see with great glory: and the period of time during which he sat upon the patriarchal throne was eight years: and he died, in peace and great honour, on the 2nd of Hatur. All his epistles are preserved in the Monastery of Father Macarius: and among them is an epistle of Zeno the blessed prince, with the answer to it, in which are jewels of language, and words of holiness, and the confession of the orthodox faith.

¹ Ill Kings, xii. 1. — ² The Apostles

اتناسيوس البطرك

وهو من العدد الثامن والعشرون

ولما تتيح الاب بطرس القديس قدم اتناسيوس وكان قيما في بيعة الاسكندرية وصير عليها بطركا وكان رجلا صالحا مملوءا امانة وروح القدس¹ وتم ما أوتمن عليه ولم يكن في ايامه شعث ولا اضطهاد في البيعة المقدسة واقام سبع سنين وتتيح في العشرين من توت²

يوحنا البطرك الراهب³

وهو من العدد التاسع والعشرون

ولما تتيح اتناسيوس الصغير قدم يوحنا الراهب وصير بطركا على الكرسي الانجيلي فسلك سيرة من تقدمه من الآباء الفضلاء وكان البيعة والشعب واهل البرية في ايامه في⁴

بسلام الرب. F add. بركة صلاته تكون معنا امين. — 2. E add. روح DF روح قدس AEG. — 3. ABG add. كان. — 4. ABE om. صلواته تحفظنا امين امين امين.

ATHANASIUS II, THE TWENTY-EIGHTH PATRIARCH. A. D. 488-494.

When the holy Father Peter went to his rest, Athanasius was appointed. He had been priest in charge of the church of Alexandria; and now he was made patriarch over it. He was a good man, full of faith and the Holy Ghost; and he accomplished that with which he was entrusted; and in his days there was no disorder or persecution in the holy Church. He remained seven years, and went to his rest on the twentieth of Tût.

JOHN I, THE MONK, THE TWENTY-NINTH PATRIARCH. A. D. 494-503.

When Athanasius the Younger went to his rest, John the Monk was appointed, and made patriarch upon the evangelical throne; and he walked according to the lives of the excellent fathers who preceded him. The Church and the people and the inhabitants of the country-districts were in his days in security and peace through the grace of the Lord Christ. And he lived in the time of the holy Zeno, the blessed prince; and on

امن وسلامة بنعمة السيد المسيح وكان على¹ عهد القديس زينون الملك المغبوط ولاماته وصلاحه امر الملك في ايامه ان يحمل الى دير ابي مقار بوادي هبيب كلما² يحتاجون اليه * P. 73 من قمح وخمر وزيت³ وجميع ما كان يحتاجونه لصيانة قلايهم وكمل ابنا يوحنا البطرئ خدمته امناً مطمئناً في ايام زينون الملك المغبوط المؤمن وتيسح في الرابع من بشنس بعد ان اقام ثمانى سنين بطرئاً ولحق بابائه

يوحنا البطرئ

الحبيس كان وهو من العدد الثلاثون

فلما تيسح ابنا يوحنا البطرئ جعل عوضه رجل حبيس يسمى يوحنا وكان ذلك بامر الله وكان قرابة للبطرئ المتيسح وكتب في ايامه كتباً وميامر كثيرة واظهر الله في ايامه امراً عجيباً واقام مملكة وكنهوتاً معاً للبيعة وهو الملك انسطاسيوس المؤمن التقى والبطرئ ساويرس الفاضل لابس³ النور صاحب كرسي انطاكية الذي صار قرن خلاص

1. G على القديس. — 2. ABDG بها F om. to زيت. — 3. DF اللابس.

account of his faith and goodness the prince commanded in his days that there should be carried to the monastery of Saint Macarius, in the Wadi Habib, all that the monks needed of wheat and wine and oil, * and whatever * P. 73 they required for the furnishing of their cells. So Abba John, the patriarch, accomplished his ministry in security and tranquillity in the days of Zeno, the blessed and faithful prince, and went to his rest on the 4th of Bashans, after remaining eight years as patriarch, and was gathered to his fathers.

JOHN II, FORMERLY THE HERMIT, THE THIRTIETH PATRIARCH. A. D. 503-515.

So when Abba John, the patriarch, went to his rest, there was appointed instead of him a man who was a hermit, called John; and this was by the command of God. This John was a kinsman of the departed patriarch. And he wrote in his days many books and homilies. And God shewed forth in his days a wonderful thing, and raised up royalty and priesthood together for the Church, in the persons of the prince Anastasius, the pious believer, and the patriarch Severus, the excellent, clothed with light, occupant of the see of Antioch, who became a horn of salvation to the orthodox Church, and who sat upon the throne of the great Ignatius.

للبیعة الارثوذكسية الذى جلس على كرسى الكبير اغاثيوس وكتب سويديقا الى الاب يوحنا
البطرك بالاتحاد فى الامانة ويستر¹ فيها² بالاتفاق³ بينهما بالامانة الواحدة الارثوذكسية
التي للاباء القديسين قبلها يوحنا البطرك واساقفته وقرؤوها فى كنائسهم وكورة مصر
واصعدوا صلوات وشكروا⁴ للسيد المسيح الذى اعاد الاغصاء المنطوعة الى مواضعها
وبفرح عظيم وابتهاج روحاني كتب يوحنا البطرك القديس الى الكبير ساويرس جوابها
بكلام قانوني مملوء من الامانة المستقيمة التي لمعلمي البيعة كما كتب اليه المخطوط
ساويرس ولما عاد اليه الرسل بهذه⁵ الهدية التي تشبه خللاته فرح وتهلل جداً واقام
يوحنا بطركاً احدى عشرة سنة وتنيح فى السابع والعشرين من بشنس

ديسقرس الجديد البطرك

وهو الحادى والثلاثون من العدد

ولما تنيح الاب يوحنا البطرك كان له كاتب اسمه ديسقرس وكان رجلاً كاملاً فى
جميع اسبابه وديعاً صالحاً ليس فى زمانه من يشبهه فكرزوه بطركاً على الكرسى

1. E om. to القديسين. — 2. A om. B في DF om. with preceding word G بالاتفاق. — 3. DF والاتفاق. — 4. Mss. شكر. — 5. DF اياكها. — 6. E om. to خلالاته.

And Severus wrote a synodical letter to the Father John, the patriarch, concerning the unity of the faith, wherein he announced the agreement between them in the one orthodox creed of the holy fathers. So John, the patriarch, and his bishops accepted this letter, and read it in their churches throughout the land of Egypt; and they offered prayers and thanked the Lord Christ, who had restored the divided members to their places. And with great joy and spiritual exultation did John, the holy patriarch, write to the great Severus an answer to his letter in canonical language, full of the orthodox faith, which is that of the doctors of the Church, as the blessed Severus had written to him. And when the envoys of Severus returned to him with this gift, which was a fitting reward for his friendship, he rejoiced and was glad exceedingly. John remained patriarch eleven years, and went to his rest on the twenty-seventh of Bashans.

DIOSCORUS II, THE THIRTY-FIRST PATRIARCH, A. D. 515-517.

And when the Father John, the patriarch, went to his rest, he had a scribe whose name was Dioscorus, and who was a man perfect in all his

الانجيلي وكتب سنوديقا الى الاب ساويرس يذكر له فيها نياح الاب المسخوبوط يوحنا وجلسه بعده على الكرسي الرسولي فكتب اليه يعزيه ويثبتته على الامانة المستقيمة ويوصيه بتعليم الشعب وان لا يفتر من التعليم ويؤكد عليه في ذلك واقام ديسقرس بطركاً ثلث سنين وفي سيرة اخرى انه اقام سنة واحدة ونصف وتنيح في السابع عشر من بابة واحق بابائه

* طيماتاوس البطرك

* P. 74

وهو من العدد الثاني والثلاثون

وجلس طيماتاوس بطركاً على كرسي الاسكندرية وتوفي انطاسيوس الملك المؤمن واقاموا بعده رجلاً ردياً مخالفاً اسمه يوسطيانوس¹ ليدبر المملكة فلما جلس بذل جهده في ان يعيد كل المؤمنين الارثوذكسيين الى امانة المجمع الخلقيدوني واول ما ابتدأ بان اخذ القديس ساويرس البطرك وجمع مجمعا في مدينة القسطنطينية من نفسه وكان فيه

1. Mss. بوسطيانوس and so throughout.

relations, humble and good; and there was none like him in his time. So they ordained him patriarch upon the evangelical throne. Then he wrote a synodical letter to the Father Severus, in which he informed him of the death of the blessed Father John, and announced that he had taken his seat after him upon the apostolic throne. So Severus wrote an answer to him, to console him, and to confirm him in the orthodox faith, and to charge him to teach the people, and not to cease teaching, and to encourage him in this work. And Dioscorus remained patriarch three years: though in another history it is related that he continued one year and a half: and he went to his rest on the twenty-seventh of Babah, and was gathered to his fathers.

* TIMOTHY III. THE THIRTY-SECOND PATRIARCH. A. D. 517-535.

* P. 74

Then Timothy took his seat as patriarch on the throne of Alexandria. And Anastasius the believing prince died; and they raised up after him an evil man, a heretic, whose name was Justinian, that he might govern the empire. When Justinian took his seat upon the throne, he employed all his efforts to make the orthodox believers return to the faith of the Chalcedonian council, and the first thing that he began with was that he seized the holy

وكليرس¹ بطرك رومية وابوليناريوس الذي صيره الملك بطركاً على مدينة الاسكندرية واوطيخوس² بطرك³ مدينة القسطنطينية والاساقفة الذين تحت ايديهم وانفذ ليحضر الاب ساويرس البطرك واساقفة المشرق وكان يظن انه يطيب قلب القديس ساويرس ويستميله الى رأيه لكي يتناد له الكل ليقينهم⁴ به وباماته فيقولوا بمقالته الردية فلم يلتفت الكبير ساويرس اليه ومضى هو واساقفته الى القسطنطينية ليثبت الامانة وكان يظن ان ذلك الملك الكافر يرجع عن رأيه الفاسد فلما وصل الاب ساويرس الى القسطنطينية فآكرمه الملك في البداية اكراماً عظيماً ورفع منزلته وكلمه كلاماً طيباً طلباً منه انه يساعد على طومس لاون ويبلغ⁵ امانته فاما هو المجاهد في الله فكان قد جعل في قلبه قول بطرس الرسول لسيمن الساحر ان كراماتك معك⁶ يكن في الهلاك لانى ارى انك مملوء مرارة امر من التين وكان يوسطيانوس الملك مثل نسطور فلما كان في بعض الايام

1. Mss. وكليرس (G) وكليرس. — 2. ABDG اوطيخوس EF اوطيخوس. — 3. ABG om. D. — 4. D. واوطيخوس على القسطنطينية F بطركى القسطنطينية E واوطيخوس على القسطنطينية. — 5. Mss. يبلغ. — 6. ABEG وانت. — E om. with two foll. words.

patriarch Severus. And Justinian assembled a council in the city of Constantinople, on his own initiative, at which were present Vigilius, patriarch of Rome, and Apollinaris, whom the prince had made patriarch over Alexandria, and Eutychius, patriarch of the city of Constantinople, and the bishops who were under their jurisdiction. Moreover Justinian sent to fetch the Father Severus, the patriarch, and the bishops of the East; for he thought that he could conciliate the mind of the holy Severus, and incline him to his doctrine, so that all the bishops might obey him, because they firmly believed in Severus and in his faith, and so they might acknowledge the prince's evil doctrine. But the great Severus paid no heed to the prince. And Severus, with his bishops, went to Constantinople that he might confirm the faith; for he thought that that unbelieving prince would be converted from his corrupt doctrine. So when the Father Severus arrived at Constantinople, then the prince at first honoured him greatly, and exalted his rank, and spoke good words to him, seeking from him that he should make concessions to him with regard to the Tome of Leo, by adopting his faith. But Severus, God's champion, had placed in his heart the words of Peter the Apostle¹ to Simon the Magician: « Let thy gifts perish with thee, for I see that thou art full of bitterness, even more than the serpent. » And Justinian the prince was like Nestorius; and one day he commanded that the bishops, falsely so called, should assemble for that council. But neither the Father Severus, the valiant one, nor any of

1. Acts, viii, 20, 23.

امر الملك ان يجتمع الغير اساقفة الى ذلك المجمع فلم يحضر معهم الاب ساويرس الشجاع ولا احد من اساقفته لانه قال ان لم يجرموا اولاً طومس لاون والمجمع الخلقدونى الطمست المردول والا فما اجتمع معهم في قول الكفر ثم جرى من الملك امور يضيق الكتاب عن شرحها لتلا تطول السيرة بذكرها فلما بلغ ساويرس البطرك امر الملك فلم يجتمع معهم ولا مضى اليهم انزلوا عليه البلايا وحلت به الشدائد ومن بعد سنتين¹ بسؤال الملكة تاوضرة المؤمنة افرج عنه ووهبه لها فسيرته الى كرسيه وكان في تلك الايام طيماتاوس بالاسكندرية فلما اخرج ساويرس البطريك من انطاكية واساقفته الذين من المشرق ووصلوا الى مصر جاء الاساقفة² الى مدينة الاسكندرية فطردوا رهبانات كثيرة عذارى من الديارات وكان الاب ساويرس في زمان هذا التعب يهرب من مدينة الى مدينة سرّاً وعلانية ومن^{*} دير الى دير ويكتب الاساقفة اصحابه الذين بالاسكندرية ويعزيهم ويصبرهم ويوصيهم ان يتشبثوا على الشدائد بشجاعة وكان معهم غير اسقف اسمه يوليانوس واطهر انه³ يشارك مجمع خلقدونية لانه يقسم

1. BEG سنين. — 2. E add. in margin البراطقة. — 3. Mss. add. لا.

his bishops would be present with them, for he said : « If they will not first anathematize the Tome of Leo and the impure, contemptible council of Chalcedon, I will not consent with them to the doctrine of unbelief. » Then things were done by the prince which this book is too small to relate, lest the narrative should grow too long by recording them. So when the command of the prince reached Severus, and yet he did not meet the bishops in council nor go to join them, they brought trials upon him, and persecutions came upon him.

But after two years, at the request of the believing princess, Theodora, the prince left Severus alone, and gave him up to her; and so she sent him back to his see.

And in those days Timothy was at Alexandria. So when Severus, the patriarch, and his bishops, who were from the East, were driven away from Antioch, and came to Egypt, those bishops came to the city of Alexandria. And many nuns, who were virgins, were driven out of the monasteries. And the Father Severus, at the time of this trouble, was fleeing from city to city, secretly or openly, and from * monastery to monas- * P. 75 tery. And he wrote to the bishops, his companions, who were at Alexandria, and consoled them, and encouraged them to have patience, and charged them to endure the persecutions with fortitude.

And there was with them one who was no true bishop, whose name

السيد المسيح الواحد اثنين ويجعله طبيعتين بعد الاتحاد الغير مدبروك فلما وجد هذا زماناً بغية الاب سويس كتب طومار بمؤامرة سوء لتقوم¹ سكاريتو سرغى فيه امانة اوطيخيوس² الكافر وابوليناريوس ومانى واودكيس الكفرة وملائة³ ايضاً تجديداً من اعتقاد الذين يعتقدون التخليل وينكرون آلام المسيح السيد المحية وانفذ الى اعمال مصر والى رهبان البرية قبلوه ووقفوا في النسخ الا سبعة نفر اضاء الله تلاميذهم فلم يقبلوه وسمعوا صوتاً يقول هذا الطومار النجس⁴ فقام تلاميذ الذين وقعوا في ضلالة يوليانوس فقتلوا منهم اثنين ففرقوا البقية⁵ وصاروا يقدسون في قلايلهم بدير ابي مقار وغيره وهذا السبب في تفريقهم وكثرة⁶ الضلالة في الاربعة ديارات وفي الجواسق فبقوة الروح القدس ونعمته كانت المعونة للخمسة نفر الرهبان الباقين من السبعة فمنعوا الرهبان ان يقبلوا الطومار وكان ينبوع هذه الضلالة يوليانوس لا يفتقر من انفاذ كتبه الى البلاد ليضل⁷

1. E كقوم. — 2. Mss. اوطيخيوس. — 3. ABDG ملاها. — 4. E نجس. — 5. ABEG om. — 6. E om. to الجواسق. — 7. Mss. om.

was Julian. This man plainly showed that he was a partaker in the council of Chalcedon, because he divided the Lord Christ, who is One, into Two, and made him into Two Natures after the Ineffable Union. And when he found an opportunity in the absence of the Father Severus, he wrote a *Tomarion*, with an evil purpose, addressed to certain sick and intoxicated people, in which he expresses his approval of the faith of Eutyches, the unbeliever, and Apollinaris and Manes and Eudoxius, the unbelievers; and he filled it also with the blasphemous creed of those who believe in the doctrine of the Phantasiasts, and deny the lifegiving Passion of Christ the Lord. And he sent this book about Egypt, and to the monks of the desert. And they received him, and fell into the snare, except seven persons, whose hearts God enlightened, and so they would not accept it; for they heard a voice saying: « This is the impure *Tomarion*. » Then those who had fallen into the error of Julian rose up against them, and killed two of them. So the rest were scattered, and began to celebrate the liturgy in their cells in the Monastery of Saint Macarius and in other monasteries. And this was the cause of their separation, and of the prevalence of error in the four monasteries and in the hermitages. Then by the power and grace of the Holy Ghost, assistance came to the five monks who remained of the seven, and so they prevented the other monks from accepting the *Tomarion*. But the source of this error, Julian, did not cease to send his writings into the country to lead men astray and draw them to himself.

الناس ويجذبهم اليه فلما علم الاب ساويرس ذلك بقوة روح القدس الساكنة فيه كتب الى كل موضع ليتبدد امره ويبدد فكره واعلم الناس في كتبه ان يوليانوس تنين ردى مماتى تجديدًا وكان القديس ساويرس مهتمًا بمن ضرب بهذه الضربة ليداويه وتبثيًا¹ لمن لم يتبع الطومار وكان من ذلك قلق ومقاومة وعند ذلك تبيح الاب طيماتاوس البطرك المغبوط وهو ثابت في الامانة المستقيمة ركان مجاهدًا عنها مثل الاب ساويرس ودحض يوليانوس وجميع مقالاته وكانت مدة مقامه بطركًا على كرسى الاسكندرية سبع عشرة سنة وتوفى في الثالث عشر من امشير

تاودوسيوس البطرك

وهو من العدد الثالث والثلاثون

وبامر الله اجتمع الاساقفة والشعب الارثوذكسى بعد نياحة طيماتاوس وبتدبير السيد المسيح قسموا² الاب القديس تاودوسيوس بطركًا وكان بتولًا عارفًا بالكتابة³ البيعة وبعد

بكتابة البيعة G بالكتب E. — 2. اوسموا F. — 3. حشبت E ويشت BDFG.

So when the Father Severus learnt this, by the power of the Holy Ghost which dwelt in him, he wrote to every place, in order that a true account of the facts might be disseminated, and that Julian's true meaning might be made known. For he informed men in his letters that Julian was an evil serpent, filled with blasphemy. And Severus bestowed his care on those that were afflicted with this plague, that he might heal them, and encouraged those that did not follow the *Tomarion*, from which there arose trouble and antagonism.

And meanwhile the Father Timothy, the blessed patriarch, went to his rest, being established in the orthodox faith. For he fought on its behalf, like the Father Severus, and refuted Julian and all his doctrine. The period during which Timothy remained patriarch on the throne of Alexandria was seventeen years; and he died on the 13th of Amshir.

THEODOSIUS I. THE THIRTY-THIRD PATRIARCH. A. D. 535-567.

By the command of God, the bishops and orthodox people assembled after the death of Timothy, and, by the dispensation of the Lord Christ, they ordained the holy Father Theodosius patriarch. He was a virgin, and a

ايام * قلائل اقام المبعض للخير تجربة عليه وطرح سجاً بين اقوام اشرار من اهل P. 78 المدينة اصحاب صنائع مردولة وكان انسان قد كبر وطعن في السن اسمه قيانوس¹ وكان ارشى دياقن البيعة بالاسكندرية وكان قائماً في وقت قسمة الاب تاودوسيوس بطركاً مع الاساقفة والكهنة ومقدمي المدينة حتى قسموه وكتبوا تقليده وقدموه لرتبة الرئاسة على الكرسي الرسولي وكملوه باتفاق من جميع الشعب المسيحي المحب لله ومن بعد هذا اضله قوم وغيروا فكره اغنى الارشى دياقن بسداجته و اشاروا عليه قائلين هذه الرتبة والتقدمة تجب لك ولا يجوز لاحد ان يتقدم عليك ودخلوا في عقله قليلاً قليلاً بالكلام الردى حتى قبل مشورتهم فاخذوه ومضوا به الى بيت قس اسمه تاودورس² وكان ردى الفعل وله³ مال كثير فقسموا قيانوس⁴ الارشى دياقن بطركاً وكان معهم معاوناً لهم يوليانوس الفاسد الامانة باتفاق مع تاودورس⁵ القس لان تاودوسيوس المغبوط كان لما صار بطركاً قد احرم يوليانوس لانه كان ملجأ للمخالفين ثم انه مضى الى الوالى⁶ والى متولى المعونة

1. Mss. داقيانوس. — 2. ABD تاودارس E تاودارس F تادرس G باودارس. — 3. BEG تاودارس D تاودرس ABG افاقينوس D افاقينوس F افاقينوس E om. — 4. ABG تاودارس D تاودرس ABG افاقينوس D افاقينوس F افاقينوس E om. — 5. ABG تاودارس D تاودرس ABG افاقينوس D افاقينوس F افاقينوس E om. — 6. E om. الى الوالى⁶ add. المعونة.

master of the literary style used in ecclesiastical writings. But, after a short P. 76 time, * the hater of good raised up a trial for him, and stirred up trouble among evil people of the inhabitants of the city, the masters of vile arts. For there was a man who was old and advanced in age, and whose name was Gaianus; and he was archdeacon of the church of Alexandria; and he was standing, at the time of the ordination of the Father Theodosius as patriarch, among the bishops and priests and chief men of the city, until they had ordained him, and written his diploma of consecration, and promoted him to the degree of primate over the apostolic diocese, and ratified his appointment with the consent of all Christian and God-loving people. But after that, certain persons led the archdeacon astray, and changed his thoughts, in his simplicity, and gave him counsel, saying: « This degree and this promotion are thy due, and it is not lawful for anyone to be promoted before thee. » Thus they insinuated their evil suggestions into his mind little by little, until he accepted their advice. So they took him, and went with him to the house of a priest, named Theodore, who was an evil-doer and had much wealth; and there they ordained Gaianus, the archdeacon, as patriarch. And there was with them, assisting them, Julian, the corrupt of faith, in agreement with Theodore the priest; for Theodosius the blessed, when he became patriarch, had anathematized Julian, because

وصانعهم وطيب قلوبهم بكثرة¹ الهدايا حتى اقاموا على الاب تاودوسيوس البطرک وعلى البيعة شراً عظيماً وطرّدوا تاودوسيوس القديس عن كرسى الاسكندريّة الى حرسمانوس فمكث هناك ستة شهور وكنتم الوالى عن الملك امره وقسمتهم² غيره وكلما جرى من يوليانوس وتاودورس³ وقيانوس⁴ المجتمعين عليه وكان الحكيم ساويرس البطرک يسمى تاودوسيوس اخاً ومعيناً وشريكاً فى الفعل الواحد الانجيلي الحقيقى وكان يعزبه ويقويه على ما ناله لاجل الامانة الارثوذكسيّة ويشبهه⁵ بالعظيم بولس الرسول فى اول اصطفاؤه واماتته بالمسيح وكيف طردوه اهل بيته وخاصته وكيف انزلوه المؤمنون من الحصن فى قفة حتى هرب من دمشق وكان الاب تاودوسيوس تحت القلق من المخالفين واضطهادهم له وكان ذلك فى سنة مائتين واثنين واربعين لديقلايانوس وكان ساويرس البطرک مخفياً من يوستيانوس⁶ الملك المخالف فى قرية محبة للمسيح تعرف بسخا من اعمال مصر عند رجل اسمه دروتاوس المهتم بامور الشيوخ الرهبان الذين رفضوا ضلالة يوليانوس الكافر

1. E om. with foll. word. — 2. E om. to عليه. — 3. ABDG وتاودورس F om. — 4. AD استيانوس AB — 5. ABG ويشبهه E om. to دمشق. — 6. AB استيانوس DEFG اسباسيانوس.

he was the refuge of the heretics. Then Gaianus went to the governor, and to the commander of the forces, and offered them bribes, and won their hearts by his many gifts, until they were induced to stir up great trouble against the Father Theodosius, the patriarch, and against the Church, and drove out the holy Theodosius from the see of Alexandria to Hierasycaminus, where he remained six months. And the governor hid from the prince what they had done to the patriarch, and also that they had ordained another in his place, and all that was done by Julian and Theodore and Gaianus, who joined together against him. But the wise Severus, the patriarch, used to call Theodosius brother and helper and partner in the one true evangelical work, and used to console and encourage him in his sufferings for the orthodox faith, comparing him to the great Paul the Apostle, when he was first chosen and first believed in Christ, and reminding Theodosius how Paul's family and friends rejected him, and how the believers let him down from the wall in a basket, so that he could flee from Damascus. For the Father Theodosius suffered continual trouble and persecution from the heretics. And this was in the year 242 of Diocletian.

Now Severus, the patriarch, was hiding himself from Justinian, the heretical prince, in a Christ-loving town, called Sakhâ, in Egypt, at the house of a man, named Dorotheus, who took care of the affairs of the aged monks who had rejected the error of Julian the unbeliever. And the said

وكان الرجل المذكور قد امكنه¹ ان يعضى الى والى اعمال مصر وهو ارسطاماخوس وسأله ان يترأف على شيوخ الرهبان الذين فى البرية بان ينعم عليهم ويمكنهم ان ينوا بيعاً وجواسق عوضاً مما اخذ منهم يوليانوس واصحابه ويتيح² الرهبان فرسماً له بذلك وشكر الله تعالى وكان ساويرس البطرك قد وضع كتباً قهر بها هارسيس³ اصحاب * الطبيعتين واباد⁴ P. 77 اكثر معتقديها بمجد⁵ الله وتعاليمه بلسانه السيف الروحاني وكان يدرس فى كتب الحكمة الالهية دائماً الى ان كبر ودنت ايام انتقاله من التعب الى النباح لانه اقام فى الجهاد والصبر على اضطهاد المخالفين ثلثين سنة على كرسى انطاكية فى غناد وقلق ست سنين ولم يفتقر فى هذه المدة من الجهاد على الامانة الارثوذكسية حتى الى⁵ الموت فلما اكمل سعيه وهو حافظ الامانة الصحيحة مضى الى السيد المسيح الذى احبه واخذ اكليل الغلبة مع⁶ الاباء القديسين فى بيعة الابكار السمائية واما الاب المغبوط تاودوسيوس فاقلقوه قلقاً كثيراً

1. F. — 2. D. — 3. Mss. — 4. E om. to — 5. E om. to — 6. E om. to

man was allowed to visit the governor of Egypt, Aristomachus, and begged him to take pity on the aged among the monks who were in the desert, by granting them the favour of authorizing them to build churches and towers, instead of those that had been taken from them by Julian and his companions, that so he might give rest to the monks. Accordingly the governor gave orders to Dorotheus to do as he wished; and Dorotheus returned thanks to God most high.

Severus, the patriarch, had composed books in which he refuted the heresy of those that believe * in the Two Natures, and brought to naught most of those that hold this view, by the glory of God, and through the instructions that he gave with his tongue, which was a spiritual sword. And he continued to teach concerning the books of divine wisdom, until he grew old, and the days of his removal from trouble to rest grew near. For he remained in the midst of struggles, and enduring persecution from the heretics for thirty years, upon the throne of Antioch, and among opposition and distress for six years; and he did not cease from this life of fighting for the orthodox faith until death. So when he had accomplished his course, still preserving the true faith, he went to the Lord Christ whom he loved, and received the crown of victory with the holy fathers in the assembly of the heavenly virgins.

And as for the blessed Father Theodosius, he was greatly troubled by the heretic Gaianus and his followers. But John, the governor of Alexan-

شديداً جداً اعنى قيانوس¹ المخالف ومن معه وكان يوحنا مقدم الاسكندرية وغيره مجتهدين في خلاصه منهم فتشاوروا² مع الابهاء واخذوه سرّاً وانزلوه في مركب في البحر ومضوا به الى قرية تسمى مليج من اعمال مصر اقام بها سنتين قلق شعب الاسكندرية وكهننتها ومقدميها لبعده عنهم وقالوا للوالى لما ذا ابعدت عنا الراعى الصالح تاودوسيوس فخاف الوالى منهم وكره ان ينتهى الخبر الى الملك فاخرج قيانوس³ المخالف من المدينة ثم مضى بعض المقدمين لقضاء حوائج له من الملك فاعلم الملكة تاودورة⁴ المؤمنة نفى المغبوط تاودوسيوس من مدينة الاسكندرية لان اصلها منها فدخات الى الملك بسكون وحكمة ووداعة واعلمته بكلمها جرى على الاب تاودوسيوس البطرك بمدينة الاسكندرية بغير امره فلما سمع ذلك فرح في قلبه بما نال⁵ الارثوذكسين من القلق والجهد اذ لم يرضوا ان يشاركوه في امانته الفاسدة الخلقونية الطمئة ثم اراد ان يرضى

البطرك الجديد E افاقىوس and so below D افاقيانوس 1. ABG فتشاور مع الاب واخذوه سرّاً وانزلوه فى F فاخذوه add. واخذوه E om. — 2. افاقىوس F. — 3. D افاقىوس F افاقىوس. — 4. A تاودورة E تاودورة. — 5. G نالت. — تاودورة

dria, and others were struggling to save him from them: and so they consulted with the fathers, and took Theodosius secretly, and put him on board of a boat on the river, and conveyed him to a town called Malij, within the province of Egypt, and there he remained two years.

And the laity of Alexandria, and the clergy and officials of the city, were troubled because their patriach was taken away from them, and said to the governor : « Why hast thou removed the good shepherd Theodosius from us? » Then the governor was afraid of them, and dreaded lest the affair should be reported to the prince; and so he sent Gaianus, the heretic, out of the city. After that, one of the officials went to carry out some business which he had with the prince, and so he made known to the faithful princess Theodora that the blessed Theodosius had been banished from the city of Alexandria, whence she herself had originally come. So she went in to the prince calmly and wisely and humbly, and informed him of all that had happened, without his sanction, to the Father Theodosius, patriarch in the city of Alexandria. Then, when the prince heard that, he rejoiced in his heart at the trouble and conflict which the orthodox had endured, because they would not consent to share the corrupt and impure faith of Chalcedon, which he held. But afterwards, wishing to please the

الملكة ويطيّب نفسها¹ فاعطاها السلطان ان تفعل بامرء في ذلك ما تريد فارسلت الى مدينة الاسكندرية لتكشف عن الخبر وتعيد الاب تاودوسيوس البطررك الى كرسيه وامرت الرسل ان يعلموها كيف كانت بطركيته عند قسمته وهل هي مكملّة بقانون البيعة فلما² وصلوا رسلها الى المدينة على ما امرتهم به كشفوا عما امرتهم بكشفه واستوضحوا³ كيف كانت قسمته وهل هي مكملّة بقانون البيعة وكيف كانت قسمة قيانوس⁴ الارشي دياقن ومن كان منهم الاول قدس الوالي وصاحب⁵ المعونة فوياً لاجل ما اخذاه⁶ من الهدايا والبراطيل ويصرخون ويقولون قيانوس⁷ اول في القسمة فلم يثبت قولهم وكتب مائة وعشرون رجلاً من الكهنة ومقدمي المدينة خطوطهم بان تاودوسيوس هو اول في القسمة ثم اجتمعوا ومعوته السيد المسيح* معهم وحضروا امراء الملك وقواده الذين هم رسله وامناء واجتمع جميع * P. 78 الاسكندرانيين معهم في البيعة المقدسة وقدموا الانجيل المقدس وسجل الملك الذي فيه

1. F قلبها. — 2. D om. to بقانون البيعة. — 3. E om. to معهم add. كهيئة. — 4. BD افاقيوس F افاقيوس. — 5. ABDG صاحب. — 6. ABG اخذه. — 7. BD افاقيوس F افاقيوس. — البراطيل الذي اخذوها F

princess, and to delight her heart, he gave her power to do by his authority in this matter whatever she desired.. So she sent to the city of Alexandria, to enquire into the matter, and to restore the Father Theodosius, the patriarch, to his see; and she bade the messengers inform her how his appointment as patriarch took place at his ordination, and whether it was accomplished according to the canon of the Church. So when her messengers came to the city, according to what she commanded them to do, they enquired into what she bade them enquire into, and examined the circumstances of his ordination, and sought to discover whether it was accomplished according to the canon of the Church; and they also enquired how Gaianus, the archdeacon, had been appointed, and which of them was the first to be consecrated. Therefore the governor, and the commander of the forces, in return for the gifts and bribes which they had received, snborned certain persons who cried aloud saying : « Gaianus was the first to be ordained. » Their words, however, were not confirmed; for one hundred and twenty men, of the priests and officials of the city, subscribed their signatures to a statement that it was Theodosius who was the first to be ordained.

P. 78 Then they assembled together, and the help of the Lord Christ was* with them, and the officers and military chiefs of the prince, who were his envoys and trusted counsellors, were present, and all the Alexandrians were assembled with them in the holy church. And they brought the holy

وتاودورس¹ ومانى وجميع من خالف وتبعهم فثبت الاسم عليهم انهم مخالفون ولم يتوبوا فاما قيانوس² فصار تحت طاعة تاودوسيوس البطرک فلما استقام امر البيعة والشعب المؤمن المسيحى فرح الاب تاودوسيوس وكتب كتباً يشكر فيها الملك والملكة وارسلها مع رسلهم وهم³ ارستيتس ونيقيطس وفيلودورس وشكرهم على ما فعلوه فلما وصلوا وسلموا الكتب للملك وعرفوه جميع ما جرى كانت⁴ افكاره مائلة موجعة وقال هو ذا انا قد سلمت كرسى الاسكندرية لتاودوسيوس ولو اضفت له جميع ولايات ارض مصر وكورتها وافريقية وكل البلاد ما ساعدنى على الامانة التى اوترها لتكون البيعة كلها امانة واحدة ثم انه اعنى الملك يوستينيانوس⁵ بعد ذلك فكر وكتب الى والى الاسكندرية ومقدميها وللأب تاودوسيوس يجتذبه اليه وان يقبل طومس لاون ويساعده على ذلك وتكون له الرئاسة البطركية والولاية ويكون جميع اساقفة افريقية تحت طاعته ويكون⁶ له الامر فى جميع

1. A تاودرس B يادروس D تادرس F تدرس G تاودرس. — 2. ABDG قايانوس F قايانوس. — 3. E om. to فعلوه ABDFG وفولاديروس. — 4. E om. افافيرس. — 5. ABDF اسباسيانوس. فلما سمع ذلك اراد يدبر امر ليميل به الاب الى امانته add. فكر to. — 6. E om. to ذلك. — 6. E om. to ذلك. — 6. E om. to ذلك. — 6. E om. to ذلك.

And as for Julian and Theodore and Manes and all those that dissented, and their followers, the name of heretic was established as their due, for they did not repent; but Gaianus submitted to the obedience of Theodosius, the patriarch.

So when the affairs of the Church and the faithful Christian people were well established, the Father Theodosius rejoiced, and wrote letters in which he thanked the prince and princess; and these letters he sent by their messengers, namely Aristaenetus and Nicetas and Philodorus, whom he thanked for what they had done. And when the envoys arrived, and delivered the letters to the prince, and made known to him all that had happened, his thoughts were despondent and troubled. For he thought : « Behold, I have given up the throne of Alexandria to Theodosius; and yet, even if I bestowed upon him in addition all the provinces of Egypt and Africa and all other countries, he would never agree with me in the creed which I prefer, so that the whole Church might be of one faith. »

Then the prince Justinian, after that, took thought, and wrote to the governor and officials of Alexandria, and to the Father Theodosius, with the view of attracting him by the hope of reward, praying him to receive the Tome of Leo, and yield to him on that point, and promising in that case that he should have the two offices, both the civil patriarchate, and the civil governorship, and that all the bishops of Africa should be under

ذلك وان هو لم يطع ولم يرض فليخرج من البيعة ويمضى الى حيث يشاء لان¹ من لا يوافقنى على امانتى لا تكون له رئاسة لا على شعب ولا على بيعة فلما سمع الاب المجاهد المغبوط البطريرك تاودوسيوس المعترف بالمسيح كتاب الملك وما قاله قال امام الجمع والوالى والرسول قال الانجيل المقدس ان ابليس اخذ السيد* المخلص واصعد الى جبل عال واوراه² جميع ممالك العالم ومجده وقال له هذا كله لى وانت ان سجدت لى³ دفعته لك هكذا ما وعدتمونى به وهو هلاك نفسى ان فعلته واصير به غريباً من المسيح الملك الحقيقى ويرفع يديه قدام الرسول⁴ المنفذ من الملك والوالى وذلك الجمع العظيم وقال بالحقيقة احرم طومس لاون ومجمع خلقدونية وكل من يعترف به فهو محروم من الان والى الابد آمين ثم قال للوالى ولجميع جيش الملك ليس للملك ساطان الا على جسدى والسيد يسوع المسيح الملك الحقيقى العظيم له السلطان على نفسى وجسدى

ان سجدت F دفعة واحدة. — 3. BEG add. واره EF. — 2. ولا على بيعة E om. 1. — 4. E om. to وذلك. — امانى اعطيته لك.

his obedience, and that he should have the command over all that territory; « but » added the prince, « if he will not obey nor consent, then let him be driven out of the Church, and depart whithersoever he will; for he that does not agree with me in my faith shall have no prelacy either over people or Church ».

But when the blessed father and patriarch Theodosius, the confessor of Christ, heard the letter and proposals of the prince, he exclaimed in the presence of the assembly, and of the governor and envoys : « The holy gospel says' that the Devil took the Lord* and Saviour, and led him to the summit of a high mountain, and shewed him all the kingdoms of the world and the glory of it, and said to him : All this is mine, and if thou wilt worship me I will give it to thee. So likewise what you promise me will be the destruction of my soul, if I do as you propose, and I shall become thereby a stranger to Christ, the true king ». And he raised his hands before the envoy sent by the prince, and before the governor and that great assembly, and said : « In truth I anathematize the Tome of Leo and the council of Chalcedon; and whoever acknowledges them is anathema henceforth for ever. Amen. » Then he said to the governor and to all the prince's troop : « The prince has no power except over my body; but the Lord Jesus Christ, the true and great prince, has power over my soul and body together. And now behold the churches are before you

1. S. Matth., iv. 8-10. S. Luke. iv. 5-8.

جميعاً والآن هو ذا البيع قدامكم وكلما فيها فمهما اردتم فافعلوه واما انا فتابع لابائي الذين تقدموني معلماً¹ البيعة الرسولية اتناسيوس وكيرلس وديسقرس وطيماثاوس ومن كان قبلهم الذين صرت انا لهم نائباً بغير استحقاق فقام خرج وقال² من كان يحب الله فليتبغني لاني خرجت من بطن امي عرياناً وامضى اليه عرياناً والذي يهلك نفسه في هذا الزمان لاجل الامانة فهو يخلصها فمضوا به الى الايوان محتاطاً عليه يوماً وليلة فلما كان بالغداة اطلقوه كما امر الملك في كتابه ليمض الى حيث يشاء فخرج من المدينة وقوة السيد المسيح ترشده فاهتم³ ارسطامachus بامرته واعده له ما يحتاج اليه وحمله في مركب⁴ الى صعيد مصر فاقام هناك يعلم الناس والرهبان في الديارات ويشبثهم على الامانة الارثوذكسية ويصبرهم على الجهاد حتى الموت واما رسول الملك فانه عاد اليه وعرفه جميع ما جرى وكيف⁵ خرج تاودوسيوس البطريرك من المدينة ولم يقبل من جميع مواعيد الملك شيئاً

1. E om. to استحقاق. — 2. E om. to فخرج. — 3. E om. to وحمله add. ونزل. — 4. E add. صغير وتوجه. — 5. E om. to شيئاً.

with all that they contain, therefore do whatever you wish with regard to them. But as for me, I follow my fathers who have preceded me, the doctors of the apostolic Church, Athanasius and Cyril and Dioscorus and Timothy, and those who were before them, whose deputy I am, although unworthy. » Then Theodosius arose and went out, saying : « Let those that love God follow me. For I came forth from my mother's womb naked, and I shall return to it naked. And he that loses his life at this time for the Faith, shall save it. »

So they took him to the palace, where they guarded him for a day and night; but when the morrow came, they sent him away, as the prince had commanded in his letter, saying : « Let him go whithersoever he pleases. » Therefore he went out from the city, and the power of the Lord Christ guided him; for Aristomachus provided for his needs, and prepared for him all that he required, and carried him in a boat to Upper Egypt, where he remained teaching the people and the monks in the monasteries, and confirming them in the orthodox faith, and encouraging them to endure the conflict until death.

And the prince's envoy returned to him, and made known to him all that had happened, and how Theodosius, the patriarch, had gone forth from the city, and would not accept any of the offers made by the prince. When the prince heard that, he and all his attendants were astonished that the patriarch had rejected that post of governor, and had disputed the royal command, and remained firm in the faith. Then Justinian

فلما سمع ذلك الملك هو وجميع جيشه تعجبوا من رفضه هذه المملكة ومخالفته لامره وثبوتيه على الامانة ثم فكر في نفسه وقال ان تركته بحيث هو فجميع الناس يتبعون امانته فلا يدعمهم يقبلوا طومس لاون فكتب كتاباً مملوء ايماناً وعهوداً للبطررك تاودوسيوس انه لا يلحقه منه الم ولا اديّة بل كل صلاح وخير وارسله مع كاتب وقال له الطوف به الى ان تاتيى به وقل له غرض الملك مشافهتك فلما وقف البطررك المغبوط على كتاب الملك استعان بقوة السيّد المسيح واخذ معه من الكهنة رجالاً حكماء عارفين فضلاء وركبوا¹ وساروا حتى وصلوا قسطنطينية ودخل الى الملك والمملكة فلما عاينوا سكينته وتواضعه وفضله استقبلوه حسناً فانزلوه في مواضع اعتبوا له ومن معه ثم استدعاه الملك دفعة ثانية وثالثة الى سادس دفعة وهو في كل دفعة يخاطبه بلطف ويريد منه ان لا يساعد على تثبيت مجمع خلقدونية واعطاه كرامات كثيرة وتقدمة ورياسة وهو يقول لا حياة ولا موت ولا غلاء ولا عرى ولا سيف يصد قلبي عن امانة ابائى ولا² ارفض

1. ABDEG add. دوابهم. — 2. E om. to الله بتدبير.

thought within himself and said : « If I leave him where he is, then all the people will follow his faith, and he will not allow them to accept the Tome of Leo. » So he wrote a letter full of assurances and promises to the patriarch Theodosius, declaring that no pain nor damage should come to him from him, but all good and kindness; and he sent this letter by a scribe, to whom he said : « Treat him courteously until thou bringest him to me, and say to him : The prince desires to confer with thee. » So when the blessed patriarch had perused the prince's letter, he prayed for the help of the power of the Lord Christ, and took with him of the clergy certain wise men, learned and excellent; and they embarked in a ship, and journeyed until they arrived at Constantinople. There Theodosius entered to the prince and princess, who, when they saw his serenity and humility and excellence, received him kindly, and lodged him in chambers which they had prepared for him and his companions. Afterwards the prince sent for him a second time, and a third time, until the sixth time, and each time he addressed him courteously, and desired of him that * he * P. 80 should yield to him in confirming the council of Chalcedon, and gave him many marks of honour and priority and precedence. But Theodosius said : « Neither life nor death nor dearth nor nakedness nor sword will turn my heart from the faith of my fathers; nor will I abandon a jot or tittle of what my fathers, the inspired doctors, wrote before me, those shepherds of the reasonable flock of Christ, from Mark the evangelist

يوطة ولا خطة مما كتبه ابائي المعلمون المؤيدون قبلى رعاة القطيع الناطق الذى للمسيح من مرقس الانجيلى الى اليوم الذى جعلنى فيه الاب طيماتاوس شماساً وصرت انا بعده بطرکاً بتدبير الله فلما لم يقدر الملك على اجتذابه الى مقاتله توجه وارسله الى النفى مزعجاً وارضى كهنة الاسكندرية ووسم لهم انساناً يسمى بولس التنيسى بطرکاً على كرسى الاسكندرية بيد مينا بطرك القسطنطينية وارسله وصحبته عسكرياً الى مدينة الاسكندرية فلما وصل اليها لم يقبله احد من اهلها وكانوا يقولون هذا يودس الجديد فاقام سنة وهو لا يسمع احد منه ولا يتقرب من يده احد الا الرسول¹ الذى جاء صحبته والواصلون معه والوالى ومن معه فقط وكانوا² اهل المدينة يشتمونه ويقولون هذا يودس الدافع فكتب الى الملك يعلمه بما جرى عليه وهروبهم منه كهروب الضان من الذئب وارسله مع بطريق فحقق الملك وارسل كتاباً مع بطريق آخر يامر فيه ان تغلق ابواب البيع التى بمدينة الاسكندرية ويختم عليها بخاتمه ويجعل³ عليها حراس حتى لا يدخل

1. E om. to add. من معه والوالى. — 2. E om. to الدافع. — 3. E om. to بالجملة.

to the day on which I was made a deacon by the Father Timothy, after whom I became patriarch by the dispensation of God. »

So when the prince could not draw Thodosius to his doctrine, he left him and sent him into banishment in disgrace. But he showed favour to the clergy of Alexandria, and caused Mennas, patriarch of Constantinople, to ordain for them a man, named Paul of Tinnis, that he might be patriarch on the throne of Alexandria, and sent him, accompanied by a troop of soldiers, to the city of Alexandria. But when Paul arrived there, not one of the inhabitants would receive him; for they said : « This is the new Judas ! » And he remained a year, during which none would listen to him, nor would any communicate from his hand, except the envoy who accompanied him, and the soldiers who arrived with him, and the governor and his attendants only. And the people of the city used to insult Paul, saying : « This is Judas the betrayer ! » So he wrote to the prince to make known to him what had happened to him, and how they fled from him as sheep flee from a wolf; and he sent the letter by a patrician. Then the prince was enraged, and sent a letter by another patrician, in which he commanded that the doors of the churches in the city of Alexandria should be shut and sealed with his seal, and guards set before them, so that no one at all might enter. When that sinful letter arrived in the city, there was great sadness on account of it, and anguish and unbounded sorrow that cannot

احد بالجملة فلما وصل ذلك الكتاب المملوء اثاماً الى المدينة كان منه حزن عظيم وضيق ونوح لا حد له ولا صفة على الشعب الارثوذكسى ومكثوا على هذا سنة كاملة بلا قربان ولا بيعة يصلون فيها ولا موضع يعمدون فيه لكن كانت كتب ايهم تاودوسيوس السعيد تتواصل اليهم من النفى تذكرهم الامانة وتعزيهم وتصبرهم فلما زاد قلقهم اجتمع جماعة الارثوذكسين كهنة وعلمانيون فتشاوروا فى ان ينوا بيعة يلتجئوا اليها لكيلا يصيروا مثل اليهود ففعلوا ذلك وبنوها بقوة المسيح فى غربى الاسكندرية فى ¹الموضع المعروف بالسوارى والصريون ² وهى الانجيليون سرّاً فى المائة وخمس درج وقوم اخر من الشعب بنوا ايضاً بيعة اخرى على اسم قزمان ودميان شرقى الملعب وغربى الاعمدة قليلاً وكملوها وذلك فى سنة مائتين وثمان وسبعين ³ لديقلاديانوس فعلم الملك بذلك فانفذ وفتح جميع البع وجعلها تحت سلطان الخلقدونيين فلما علم الاب المغبوط تاودوسيوس انه لم يبق له غير هاتين البيعتين المستجديتين بيعة الانجيليون وبيعة قزمان وداميانوس

1. E om. to درج. — 2. A التصرم BDFG المصرم. — 3. Mss. واربعين.

be described, upon the orthodox people. And they remained in this condition for a whole year, without communion, or church to pray in, or place to be baptized in. But the letters of their blessed Father Theodosius came to them from his place of exile, reminding them of the faith, and consoling them, and encouraging them to patience. So when their trouble increased, an assembly of the orthodox met together, priests and laymen, and took counsel together as to building a church in which they might take refuge, so that they might not be like the Jews. And they did what they proposed, and built a church by the power of Christ, in the western part of Alexandria, in the place called the Pillars, or the Serapeum; and this church is the Angelion, which they built secretly at the hundred and five steps. And another congregation of the people also built another church, in the name of Cosmas and Damian, to the east of the amphitheatre, and a little to the west of the colonnade; and they finished it in the year 278 of Diocletian. When the prince learnt this, he sent and opened all the churches, and put them under the authority of the Chalcedonians. So when the blessed Father Theodosius learnt that there remained to him no other than these two newly-built churches, the church of the Angelion, and the church of Cosmas and Damian the Martyrs, he sighed and wept, because he knew the people of Alexandria, and that they loved pomp and honour, * and he feared that they * P. 81 would depart from the orthodox Faith, with a view to gaining honour from the prince. And he used to pray, saying: « O my Lord Jesus Christ, thou

الشهداء تهاد وبكى لانه¹ كان عارفاً بشعب الاسكندرية وانهم محبوبون الفخر والكرامة وخاف ان يرجعوا عن الامانة المستقيمة طلباً لكرامة الملك وكان يصلى ويقول يا ربى * P. 81 يسوع المسيح انت اشتريت هذا الشعب بدمك الشريف وانت المهتم بهم فلا تدع يدك عنهم بل تكون ارادتك واقام ثمانياً وعشرين سنة فى النفى وغيره وفى صعيد مصر اربع سنين وهو حافظ الامانة الارثوذكسية ووضع من الميامر والتعاليم فى مدة بطركيته وهى اثنتان وثلاثون سنة ما لا يحصى وانتقل بسلام السيد المسيح الذى يجبه فى اليوم الثامن والعشرين من بؤونة واخذ اكليل الغلبة مع جماعة القديسين فى كورة الاحياء الى الابد ونحن المؤمنين الباقين على الامانة الارثوذكسية الذين استحقينا ان ندعى تاودوسيوسين² كاسمه نضرع وتتوسل الى الله الاب والابن والروح القدس ان تكون لنا ضمائر روحانية وشيت حافظين الامانة المستقيمة بلا تعب كما حفظها هذا الاب القديس³ الرئيس المعترف امام الهرطقة المخالفين الملوك والرؤساء والسلاطين الذين كانوا فى ذلك الزمان الردى وتكون سيرتنا امامه بلا عيب ولا نعيد عن ارادته ويكون لنا اتفاق معه فى النصيب

2. AD — وصار لا يفتر من التضرع الى الله عن شعبه add. ارادتك E om. to
3. E om. to وكل اوان — تاودوسيوس F تاودوسيوس E تاودوسيوس BG تاوداسيوس

didst buy this people with thy precious blood, and thou providest for them; therefore remove not thy hand from them; but thy will be done! » And Theodosius remained twenty-eight years in banishment and otherwise, and in Upper Egypt four years, preserving the orthodox faith. And he composed of homilies and doctrinal treatises during his patriarchate, which lasted for thirty-two years, too many to be counted.

Theodosius was removed, in the peace of the Lord Jesus Christ whom he loved, on the 28th day of Baunah; and he received the crown of victory with the assembly of the saints in the land of the living for ever.

And let us, the believers who remain in the orthodox faith, and are counted worthy to be called Theodosians after his name, supplicate and implore God the Father, the Son, and the Holy Ghost, that we may have spiritual thoughts, and encouragement, while we keep the right faith without wearying, as it was kept by this holy father and prelate, who confessed before heretics, kings and princes and authorities who lived at that evil time, and that our life before him may be without offence, and that we may not turn aside from his will, and that we may have a full share together with him in the kingdom of heaven, by the grace and mercy and compassion of our God, the Lover of Mankind, Jesus Christ our Lord and

الاوفر في ملكوت السماء بنعمة ورحمة ورأفة الالهنا محب البشر يسوع المسيح ربنا ومخلصنا له المجد مع الاب والروح القدس المحيى الآن وكل اوان والى دهر الداهرين امين

السيرة الرابعة عشر من سير البيعة المقدسة

بطرس البطرك

وهو من العدد الرابع والثلاثون

وكان لما تقى الاب تاودوسيوس البطرك بيد يوستيانوس¹ الملك وجعل عوضه قبل وفاته بولس التنيسى الذى اصلح بالقسطنطينية فصار هذا الرسم لبطاركة الملكية ان يقسموا بالقسطنطينية ويسيروا للاسكندرية وبعد زمان قليل اهلك الرب بولس التنيسى بموت سوء وجعلوا عوضه ابوليناريوس² فتسلط ايضا على البيع بامر الملك وامر ان لا يظهر احد من الاساقفة³ المؤمنين في مدينة الاسكندرية وكان اتحاد بين بيعة انطاكية

1. Mss. اسيايانوس. — 2. AB. تاوناريوس. — 3. EG om.

Saviour, to whom is due glory with the Father, and the Holy Ghost, the Giver of Life, now and always, and for ever and ever. Amen.

CHAPTER XIV

PETER IV, THE THIRTY-FOURTH PATRIARCH. —A. D. 567-569.

When the patriarch Theodosius was banished by Justinian, the prince, there was set up instead of him, though he was still alive, Paul of Tinnis, who was appointed at Constantinople. So this custom began for the patriarchs of the Melkites, that they should be ordained at Constantinople, and then proceed to Alexandria. And after a short time the Lord destroyed Paul of Tinnis by an evil death: and they appointed in his stead Apollinaris, who also took possession of the church, by the prince's authority; and he ordered that none of the believing bishops should be seen in the city of Alexandria. At that time there was union between the Church of Antioch and the Church of Alexandria in the orthodox faith and in Christian love; for Theodosius confessed before the prince, both he and those who were with him, that he was in union with the Father Severus, patriarch of Antioch.

وبيعة الاسكندرية في الامانة الارثوذكسية والمحبة المسيحية لان تاودوسيوس اعترف هو ومن معه قدام الملك باتحاده مع الاب سويرس بطرك انطاكية وقال انا اقبل جميع ما قاله ماري يوحنا فم الذهب والحكيم كيرلس ولما تبيح تاودوسيوس * فرح ابوليناريوس¹ P. 82 المناق بذلك جداً وعمل وليمة عظيمة للكهنة واهل المدينة وظن انهم يوافقونه على ما هو عليه لان الابهاء الاساقفة ما كان احد منهم يستطيع الظهور بالاسكندرية وانطاكية لاجل ما امر به الملك المخالف وبرحمة ربنا يسوع المسيح ولى الاسكندرية انسان فاضل محب للناس وكان له نصيب في الارثوذكسيين فامر ان يقسموا لهم بطركاً في السر عوضاً من الاب تاودوسيوس فقال لهم اخرجوا الى دير الزجاج كانكم تريدون الصلاة فيه فقدموا عليكم من تختارونه بطركاً فشكروا الله ومجدوا السيد المسيح وارسلوا الى بلاد ارض مصر البحرية واحضروا ثلاثة اساقفة وخرجوا معهم الى دير الزجاج وقسموا رجلاً قساً اسمه بطرس بطركاً وتعزى به الشعب وقويت امانتهم لكن ما كانوا يقدرون يدخلون به المدينة ظاهراً خوفاً² من الملك ومن ابوليناريوس³ بطرك

BD بوليناريوس AG — 3. E om. to المخالفين. — 2. E om. to بلوياريوس F بوليناريوس ABDEG — 1. F om. بوليناريوس.

and said : « I accept all that was said by Saint John the Golden Mouth, and by the wise Cyril. »

* P. 82 And when Theodosius went to his rest, * Apollinaris, the hypocrite, rejoiced greatly, and made a great feast for the clergy and people of the city; for he thought that they would conform to his creed, because not one of the fathers and bishops was able to show himself, neither in Alexandria nor in Antioch, on account of what the heretical prince had commanded. But, by the mercy of our Lord Jesus Christ, Alexandria was governed by an excellent and philanthropic man, who had thrown in his lot with the orthodox; and therefore he commanded that they should ordain a patriarch for themselves secretly, in succession to the Father Theodosius. And he said to them : « Go out to the Monastery of Az-Zajaj, as if you wished to pray there, and appoint over yourselves him, whom you shall elect, as patriarch. » So they thanked God, and glorified the Lord Christ, and sent to the northern cities of the land of Egypt, and summoned three bishops, and went out with them to the Monastery of Az-Zajaj, where they ordained a man, who was a priest, named Peter, as patriarch. And the people received consolation through him, and their faith was strengthened; but they could not bring him into the city openly, through fear of the prince, and of Apollinaris, the patriarch of the heretics. So his residence was outside Alexandria, at a

المخالفين وكان مقابه خارجاً عن الاسكندرية مقدار¹ تسعة اميال في² البيعة التي هي على اسم يوسف وكانوا يحملون اليه جميع ما يحتاج³ ولم يعلم الملك به وبعد هذا ظهر الامر ان بطرس صار بطركاً عوض المتيح تاودوسيوس فلما علم ابوليناريوس⁴ غضب جداً وكتب الى الملك يعلمه بما كان ومن قبل ان يصل كتابه الى يوستينيانوس⁵ الملك الى⁶ القسطنطينية⁷ ضربه ملاك الرب فمات موتة سوء مثل موت هيرودس فاما بطرس فكان رجلاً حسن الصورة بهي المنظر مزيناً بكل فعل جميل محباً لمن فيه علم الله ومن اجل ذلك طلب انساناً فاضلاً عالماً بالقوانين المقدسة ليكون له كاتباً فارشده الى راهب شماس اسمه دميانوس في دير تابور⁸ وكان عارفاً بالكتابة فمضى الاب بطرس البطرك الى الدير فتحدث معه وسأله ان يسامحه ويتعب معه في اعمال البيعة وطلب اليه وطيب قلبه ان يقيم معه في الدير كانه اسقف اذ كان لا يقدر يظهر انه بطرك ولا

في مكان على اسم F على and اميال — 2. AB lacuna between — 1. E om. to به الملك. — 3. ABDG يحتاجوا. — 4. AG بوليناريوس BDE يوليناريوس F om. — 5. ABDFG اسباسيانوس E om. — 6. EF om. with foll. word. — 7. Mss. المساطرة. — 8. F طور تابور.

distance of nine miles, at the church dedicated to the name of Joseph; and they used to carry to him all that he needed; but the prince knew nothing of him.

And after this the thing became known, that Peter had become patriarch instead of Theodosius the deceased; and when Apollinaris learnt this, he was exceedingly angry, and wrote to the prince to inform him of what had happened. But before his letter reached Justinian, the prince, at Constantinople, the Angel of the Lord smote him and he died; and his death was evil like the death of Herod.

And as for Peter, he was well formed and of beautiful countenance, adorned with every noble deed, loving those in whom was the knowledge of God. For this reason he sought a man excellent and learned in the holy canons, that he might be his scribe. So they pointed out to him a monk who was a deacon, and whose name was Damian, in the Monastery of Mount Tabor, and this man was a skilful writer; and the Father Peter, the patriarch, went to the monastery, and talked with Damian, and asked him to help him and labour with him in the works of the Church. And the patriarch begged him and persuaded him to remain with him in the monastery as if he were a bishop, since he could not reveal that he was patriarch, and was not able to enter into the city of Alexandria openly. And the deacon and monk,

يتمكن من الدخول الى مدينة الاسكندرية جبراً فاجابه الشماس الراهب دميانوس الى ذلك واطاع البطرك فيما امره به وكان في ذلك الموضع ستمائة دير عامرة كلها بالارثدكسيين وجميعهم رهبان ورهبانات مثل خلايا النحل من عمارتهم سوى اثنتين وثلاثين ضيقة تسمى¹ سكاطينا جميعهم ارثدكسيون وكان الاب البطرك بطرس مدبر جميع احوالهم فلما سمع شعب انطاكية الارثدكسيون بما فعله اهل الاسكندرية عمدوا هم ايضاً الى انسان اسمه تاوفانيوس فجعلوه بطركاً عوض الاب المغبوط ساويرس واجلسوه في دير يعرف بدير امونيوس² لان الهرطقة منعوا الاساقفة الارثدكسيين* ان يدخل احد منهم * P. 83 الى مدينة انطاكية كما فعل بالاسكندرية فكانا البطركان على هذه القضية مقيمين في ديرين خارجاً عن مدينتهما ثم ان بطرس بطرك مدينة الاسكندرية اعتل وتيسح بعد ان اكمل سعيه وخدمته المرضية لله وكان مدة مقامه بطركاً سنتين وكانت نياحته في الخامس والعشرين من بؤونة صلواته معنا امين

1. E om. with foll. word. — 2. Mss. امنونياس.

Damian, consented to do this, and obeyed the patriarch in what he bade him accomplish.

And there were in that place six hundred flourishing monasteries, like beehives in their populousness, all inhabited by the orthodox, who were all monks and nuns, besides thirty-two farms called Sakatinâ, where all the people held the true faith. And the father and patriarch, Peter, was the administrator of the affairs of all of them.

When the orthodox people of Antioch heard of what the inhabitants of Alexandria had done, they also took a man whose name was Theophanes, and made him patriarch in succession to the blessed Father Severus, and seated him on the throne in a monastery called the Monastery of Ammonius; * P. 83 because the heretics forbad the orthodox bishops* to enter, any one of them, into the city of Antioch, as was done also at Alexandria. So the two patriarchs were in similar circumstances, living in two monasteries outside their respective cities.

Then Peter, patriarch of the city of Alexandria, fell sick and went to his rest, after finishing his course and his ministry which was pleasing to God. The period of time during which he remained patriarch was two years; and his death took place on the 25th of Baunah. May his prayers be with us! Amen.

داميانوس البطرک

وهو في العدد الخامس والثلاثون

ولما تبيح الاب القديس بطرس اجلسوا عوضاً منه كاتبه داميانوس الشماس الراهب وكان قوياً بالفعل والكلام ونعمة الرب الحالة عليه لانه كان راهباً من صباه داخلاً في برية وادي هبيب ورباه قديسون¹ في دير ابي يحنس واقام هناك ست عشرة سنة يتعبد كعبادة السواح القديسين قبل ان يجيء بهاناطون² دير طور تابور³ اي دير الابهاء في زمان عمارة الاربعة ديارات بوادي هبيب وكان بنيانها⁴ ينمو مثل نبات الحقل في الامن والهدوء واهلها ياتينهم جميع ما يحتاجون اليه وكانوا ينون مداومين وكان معهم المليطيانيون اعني اصحاب مليطيوس⁵ الذين كانوا ياخذون الكأس دفعات كثيرة في الليل قبل ان يحضروا الى

1. F prefix اياه. — 2. BD E om. with foll. word, add. الى ييهاباطون — 3. ABDFG تابارون. — 4. F بنها ينمو في كل يوم. — 5. ADEF ملطيس BG ملطيس.

DAMIAN, THE THIRTY-FIFTH PATRIARCH. A. D. 569-605.

When the holy Father Peter went to his rest, they enthroned in his place his scribe Damian, the deacon and monk, who was strong in deed and word and in the grace of the Lord which descended upon him. For he had been a monk from his youth in the wilderness of Wadi Habib, and was brought up by saints in the Monastery of Saint John, where he remained sixteen years, serving God according to the service of the holy ascetes, before he came to Pihenaton, to the Monastery of Mount Tabor, otherwise called Monastery of the Fathers. This was at the time of the rebuilding of the four monasteries in Wadi Habib, which were growing up like the plants of the field in security and guidance from God; and to their inhabitants was brought all that they needed, and they worked industriously at the building.

But there were among them the Meletians, I mean the followers of Meletius, who used to receive the Chalice many times in the night, before they came to the church. For this reason, when the Father Damian, the patriarch, was counted worthy to sit upon the evangelical throne, he wrote to the holy mountain, and commanded that the Meletians should be banished from it. And after a short time, a voice came from heaven upon that desert, saying : « Flee! Flee! » And when the inhabitants of the four

البيعة¹ ولاجل هذا اما استحق الاب داميانوس البطرک الجلوس على الكرسي الانجيلي كتب الى الجبل المقدس وامر ان ينفي منه الملبطيانيون ومن بعد زمان يسير جاء صوت من السماء على تلك البرية يقول الهرب الهرب فلما خرجوا اهل الاربعة ديارات منها خربت ولما اتصل ذلك بدميانوس البطرک حزن جداً وكان هذا الاب القديس البطرک منفرداً في دير طور تابور كما قلنا بدياً بطقس اسقف وبحكمة الله الموهوبة له كان يكتب اللوغس وهو كلام حكمة وكتب ايضاً مصطافوجيات² خارجاً عن الارسطيكتات³ وعن القاتكيسيات⁴ وكان اصحاب الهاريسيس النجسة ياتون اليه ويجادلونه على الامانة وبنعمة الرب التي معه كان يحل موامرتهم مثل العنكبوت ويلطف بهم ويفهمهم بالاقوال العجيبة ويجعلهم⁵ مثل اخاب⁶ قدام ابينا ايليا النبي ولما كان في السنة الثامنة من بطركيته وقع في قلوب الذين لا رأس لهم وكانوا يسكنون شرقي مصر فكر شيطاني وكانوا اربعة اقساء قد فضلوا من ذلك المجمع الطمٹ فقالوا ما ذا نضع قد فينا ولم يبق لنا اسقف

يحتجوا بذلك ان سيدنا له المجد قد فعله عدة مرات في العشا 1. E add. in margin — 2. Mss. مصطافوجيات. — السرى ليلة الصلب ولم يقول هذا هو دمي الا في اخر مرة صح — 3. ADF الارسطيكتات BG الارسطيات E om. — 4. AD الفليكنيسيات BG الفليكنيسيات E om. F — 5. E om. to ابينا ايليا — 6. ABDF قدام ابينا ايليا.

monasteries had left them, they were laid waste. When news of this reached the patriarch Damian, he was exceedingly sad. Now this holy father, the patriarch, was living in seclusion, in the Monastery of Mount Tabor, as we said at the beginning, in the condition of a suffragan bishop. And, by the wisdom of God which was given to him, he wrote the Logos, which is a discourse of wisdom. And he also wrote the Mystagogiae, besides the Festal Letters and the Catecheses. And the followers of the impure heresy came to him, and disputed about the Faith; but by the grace of the Lord which was with him he resolved their arguments, sweeping them away like a spider's web; and he spoke courteously to them, and taught them to understand the mysteries of Christian doctrine, and made them like Achab before our Father Elias, the prophet.

In the eighth year of Damian's patriarchate, a satanic thought fell into the hearts of the Acephali who were living in the east of Egypt. For there were four priests remaining over from that impure council, and they said: « What shall we do? We are perishing, and no bishop is left to us. Come therefore, let us make one of ourselves bishop, lest the remembrance of us perish from the face of the earth. » Then they chose the oldest among

* P. 84 them, whose name was Barsanuphi, and the three priests * took him and

فانهضوا بنا نجعل واحداً منا اسقفاً لئلا يبيد ذكرنا من على الارض ثم انهم اختاروا¹ اكبرهم وكان اسمه بارسنوقة² فاخذوه * الثلاثة اقساء وجعلوه اسقفاً وسميت مقالته المخالفة كاسمه فلما سمع اهل غربي مصر بذلك غضبوا جداً لاجل انهم فعلوا ذلك ولم يشاوروهم فافترقوا منهم ولم يساعدوهم وبهذا الحكم لم يكن لهم من يعمدهم ولا يقربهم ولا يصلى بهم فوسموا الاخر لهم اسقفاً وكان الملك ذلك الزمان موريق وكان محباً للمال جداً وكان يطرد الارثوذكسين ولما تيسح الاب تاوفانيوس³ البطريرك ومضى الى الرب عمد اهل انطاكية الى رجل من كهنة البيعة اسمه بطرس فجعلوه بطريراً وكان غليظ القلب مظلماً في افكاره مضطرب العقل مقاوماً للامانة المستقيمة كما قال الحكيم في الله كيرلس البطريرك القديس لاجل اصحاب انطوليوس انهم مظلمو الافكار ومن اجل الاتحاد الذي بين الكرسيين كتب بطرس رسالة سنوديقا الى الاب دميانوس البطريرك كما جرت العادة فلما وصلت السنوديقا اليه فرح بها وجمع الاساقفة وفيما هو يميز كلامه المنصوص فيها

1. G om. to مقالته add. فعلوا ما قاله. — 2. B ارستوقة E ورسنوقة F ارشنوقة. — 3. ABDE تاوفيلس G تاوفيلس.

made him bishop, and his heretical doctrine was named after his name.

When the people of the west of Egypt heard of this, they were exceedingly angry because they had done this without consulting them; so they separated from them, and would not join them. For this reason they had none to baptize them or give them communion or pray with them. So the others ordained a bishop for them. Now the prince at that time was Maurice, who loved money exceedingly, and rejected the orthodox.

When the Father Theophanes, the patriarch, went to his rest and departed to the Lord, the people of Antioch took one of the priests of the church, whose name was Peter, and made him patriarch. And he was coarse-minded, and sinful in his thoughts, and disturbed in his intellect, and opposed to the right faith, as that wise man in the Lord, Cyril, the holy patriarch, said with regard to the followers of Anatolius: « They are dark in their thoughts ».

On account of the union between the two sees, Peter wrote a synodical epistle to the Father Damian, the patriarch, according to the usual custom. So when the synodical letter came to Damian, he rejoiced at it, and assembled the bishops. But when he examined Peter's doctrine declared in it, he found in it an error in the confession of the Holy Trinity. Therefore he sought in his wisdom and gentleness to draw the said Peter to himself by kindness, that the Church might not be divided, nor the union between the two sees be

وجد فيه عشرة في الاعتراف بالثالوث المقدس¹ وطلب بحكمته ودعته ان يجذب اليه بطرس المذكور برفق حتى لا تنقسم البيعة ولا يفترق الاتحاد الذي بين الكرستين فكتب اليه ميمراً يذكر فيه جميع المخالفين والتعليم الذي وضعه ساويرس البطريرك² غرضاً في ان يفهمه الامانة ليدير عقله لان بطرس قال بحكمته البرانية ان لا حاجة الى ذكر التالوث وكانوا معلمو البيعة اجمعون وكيراص الحكيم ومن جاء بعده الى ايام دميانوس في كتبهم يعترفون بالثالوث المقدس انه ثلاثة اقانيم طبيعة واحدة لاهوت واحد خالق ليس فيه مخلوق وانه مفترق بالاقانيم متحد بالجوهر والاسم³ بوحداية وان الله خالق النيرين العظيمين فالشمس لسلطان النهار والقمر النير الاصغر لسلطان الليل وكان الفعل يسبق التسمية وقال الله لتجتمع المياه ويظهر اليبس فسمى الله موضع اجتماع المياه بحوراً وسمى اليبس ارضاً ان الفعل يسبق التسمية وهكذا يجب عليك ان تفهم هذا ان طبيعة الخالق الواحدة الفاعلة لكل شيء فمن الذي عرف ضمير الرب ومن كان له مشيراً ومن يدفع له حتى يطلب منه العوض لان كل شيء من عنده والمجد للثالوث

يعترفون بالثالوث المقدس انه — 2. E om. to لانه قال لا حاجة الى ذكر التالوث. — 3. E om. to هذا الكلام add. وكلام كثير. — وغيره وان التالوث المقدس add.

broken. So he wrote to him a homily in which he reminded him of all the heretics, and of the doctrine laid down by Severus, the patriarch, with the object of making him understand the faith, in order to guide his intelligence. For Peter said in his strange philosophy : « There is no necessity to name the Trinity ». Yet all the Doctors of the Church, and Cyril the Wise, and those that came after him, till the days of Damian, in their writings confess the holy Trinity, declaring that it is Three Persons and One Nature and One Godhead, creating and containing nothing created; and that it is divided in Persons, and truly united in substance and in name. They declare that God is the Creator of the two great luminaries; for the sun is made to rule the day, and the moon, as the lesser luminary, to rule the night; and that the act of creation took place before the name was given; and that God said : « Let the waters be gathered together, and let the dry land appear »; and God called the place of the gathering of the waters the seas, and called the dry part land; and that the act preceded the naming. « So likewise must thou understand this », adds Damian, « that the nature of the Creator is the one single nature which does all things. For who knows the thoughts of the Lord, and who can point them out; and who can give to him that he may seek from him a reward? For all things are from him. And glory be to the Holy Trinity, the consubstantial, the all-perfect, who accepts no new thing

المقدس المساوى الكامل فى كل شىء الذى لا يقبل شيئاً جديداً ولا اسماً جديداً بالجملة بل اساميه¹ ثابتة وافعاله معاً هذا الكلام كتب به الاب دميانوس البطرک الى بطرس بطرك انطاكية وكان بطرس بطرك انطاكية مثل الافعى الصماء التى تسد اذنيها فلا تسمع كلام الحاوى² ولا دواء يصنعه حكيم بل بقى مدمناً على فكره الضال يعترف³ ويقول بلسانه الذى يستحق القطع ما* الحاجة الى تسمية الثالوث وكان يقسم الثالوث الغير منقسم فصار بين المصريين والمشرقيين خصومة بهذا السبب واقاموا هكذا عشرين سنة مختلفين بغير اتفاق حتى رحم الله شعبه الذى هو يهتم به فى كل حين وقصف عمر المخالف واباده من العالم وكان دميانوس البطرک المغبوط مهتماً فى كل ايامه بما يقهر به المخالفين بكتبه وميامره واقاويله وكان فى زمانه اساقفة يتعجب منهم ومن طهارتهم وفضلهم فمنهم يوحنا البرلسى ويوحنا تلميذه وقسطنطين الاسقف واكليسطس واخرون كثير مهتمون بكرم رب⁴ الصباوت ولم يكن دميانوس البطرک يفتر من التعليم كل ايام حياته ومن كثرة

— 1. ABDG اساميتها ثابتة وافعالها الخ. — 2. EG الراقى. — 3. E om. to الغير منقسم. — 4. Mss. الرب.

and no new names at all; but his names are sure, and his deeds together with them ».

This discourse the Father Damian, the patriarch, wrote to Peter, patriarch of Antioch. But Peter, patriarch of Antioch, was like the deaf asp¹ which stops its ears and will not listen to the voice of the charmer nor to the medicine, which a wise man prepares; nay he remained obstinate in his erroneous ideas, confessing and saying with his tongue which deserved to be cut out : « What* is the need of naming the Trinity? » Thus he divided the Undi- * P. 85
vided Trinity. So there was a conflict between the Egyptians and the Orientals on this account; and they remained thus for twenty years disputing without coming to an agreement, until God had mercy on his people of whom he has care at all times, and broke off the life of the heretic, and removed him from the world.

And Damian, the blessed patriarch, remained all his days composing letters and homilies and treatises, in which he refuted the heretics. And there were in his days certain bishops whom he admired, marvelling at their purity and excellence; and among them was John of Burlus, and John his disciple, and Constantine the bishop, and Cleistus, and many others who tended the vineyard of the Lord of Sabaoth. And the patriarch Damian did not cease to teach all the days of his life. And through the multitude

1. Ps. LVIII, 4, 5 (Sept. LVII).

صومه وصلاته ومجاهدته وتكميل سعيه اعتل وتبيح بسلام الرب بعد ان اقام بطركاً ستاً وثلاثين سنة حافظاً للامانة الصحيحة في شيخوخة حسنة ومضى الى السيد المسيح الذي احبه في اليوم الثامن عشر من بؤونة

انسطاسيوس¹ البطرک

وهو من عدد الالباء السادس والثلاثون

والسيد المسيح نظر الى شعبه اذ هو رئيس الرعاة وهاديتهم واقام انساناً حكيماً مزيناً بالفضائل اسمه انسطاسيوس من اهل الاسكندرية من اقهاء² يعقها عارفاً بالكتب وحقيقة الامانة فاجلس باحكام الله الغير مدركة على الكرسي الرسولي وكان يصلح الاساقفة والكنهنة كقانون البيعة وكان قوى القلب يمضي الى المدينة في كل وقت ويدخلها ويقسم فيها الكهننة وقد ذكرنا فيما تقدم ان الاساقفة الارثوذكسين كانوا ممنوعين من الدخول الى الاسكندرية وكان يجذب اليه كثيراً من الشعب بحكمته لانه كان انساناً

1. Mss. انسطاسيوس and so frequently. — 2. Mss. قسا.

of his fasts and prayers and conflicts, when his course was finished, he fell ill, and went to his rest in the peace of the Lord, after remaining patriarch thirty-six years, preserving the true faith in a good old age. And he departed to the Lord Christ whom he loved on the 28th day of Baunah.

ANASTASIUS, THE THIRTY-SIXTH PATRIARCH. A. D. 605-616.

And the Lord Christ considered his people, for he is the chief and leader of shepherds, and raised up a wise man adorned with virtues, whose name was Anastasius, an inhabitant of Alexandria and one of the priests of the church there, learned in the scriptures and in the doctrines of the faith. So he was placed by the ineffable decrees of God upon the apostolic throne, and began to appoint the bishops and the priests according to the canon of the Church. Anastasius was brave of heart, and went to the city at all times, and entered therein, and ordained the priests there; for, as we have mentioned above, the orthodox bishops were forbidden to enter Alexandria; and he drew many of the people to himself by his wisdom, for he was a learned man, known through his appointment to the city-council. He had been presiding priest in the two churches that we have mentioned,

عالمًا معروفًا بالتقدمة في الديوان وكان قسًا مقدمًا في البيعتين اللتين ذكرناهما اعني الانجيليون وقسما ودميانوس وديارات العذارى واكثر الديارات وبدأ يبنى بيعة بعد بيعة واخذ البيعة التي هي بربرة¹ اثاراات ويعة على اسم ميكائيل وكان له تعب عظيم من جماعة² تيساريوس وابلساريوس³ الذين صار عليهم اسم قيانوس⁴ واصحاب⁵ المجمع الخلقدونى الطمث واخر كان يدعى اولوقيوس هذا كان حنق على الاب انسطاسيوس جدًا وكان يشتهى ان يوقع به كل الاسواء والعذاب فلم يسلمه الله في يديه وفي تلك الايام قام انسان من الايوان رئيس بطارقة اسمه فوقا وقتل الملك وجلس موضعه وفعل افعالاً قبيحة وكان مجباً للشهوة وافسد جميع بنات البطارقة⁶ وكان⁷ مجباً للشقاق P. 86 * بغير خوف فلما علم هذا⁸ اولوقيوس وسمع خبره * كتب في⁹ الاب انسطاسيوس سعاية الى الملك مملوءة كذبًا وباطلاً وقال¹⁰ انه لما كرز انسطاسيوس في بيعة يوحنا المعمدانى

1. A. بربروس BF برربوب EDG برنوب. — 2. E om. to قيانوس. — 3. A. برناريوس G يرياريوس وابلساريوس F برناريوس وابلساريوس D ترباريوس واتلساريوس B وابلساريوس بطارقة AB. — 4. ABG قافيانوس DF قافيانوس. — 5. E اصحاب. — 6. AB بطارقة G om. with prec. word. — 7. ABDFG add. في ايامه بطريق. — 8. ABDFG om. with foll. word, add. بالاب البطركى. — 9. ABDFG فيه, om. 2 foll. words. — 10. E om. to وكتب add. وارسلها الى الملك فوقا المذكور فلما وصلت اليه الرسالة كتب.

namely the Angelion and the church of Cosmas and Damian, and over the convents of virgins, and most of the monasteries.

Then Anastasius began to build church after church. And he took the church which is at Rabwat Atharat, and a church named after Michael. He had great trouble from Tiberius and Belisarius, upon whom the name of Gaianus had come, and from the followers of the impure Chalcedonian council, and from another man who was called Eulogius. This man was exceedingly indignant against the Father Anastasius, and desired to bring upon him all evils and torments; but God did not deliver him into his hands.

In those days there arose a man from the palace, one of the chief officers, whose name was Phocas, and killed the prince, and sat in his place, and did wicked deeds; and he loved carnal pleasure, and corrupted all the daughters of the patricians: and he loved discord without fear. Therefore when Eulogius knew of this, and heard the report of these * things, * P. 86 he wrote to the prince a calumnious letter, concerning the Father Anastasius, full of lies and folly. For he said that, when Anastasius preached in the church of John the Baptist, he anathematized him and the victorious princes and the Chalcedonian council, adding: « And I marvelled that the springs and

أحرمه هو والملوك الغالبين والمجمع الخلق دوني ولقد عجبت إذ لم تجف العيون والمياه
هذا كتب به إلى الملك ليثير على الأرثوذكسين البلاء فلما سمع فوقاً المتغلب على الملك
هذا قلق وكتب إلى الوالي الذي بالاسكندرية أن يأخذ من الأب بطرك انطاسيوس
بيعة قسما وداميانوس وجميع ربايعها وكلما لها ويدفعها لاولوقيوس الضال فآخذوا البيعة
وحزن الأب انطاسيوس المغبوط وعاد إلى الدير بحزن شديد وتنهى عظيم وكان يشتهي
أن يجمع الله أعضاء البيعة التي فرقها الشيطان أعني فرقة انطاكية من الاسكندرية التي
كان سببها بطرس بطرك انطاكية فسمع الله صلواته ومات بطرس المذكور وجلس
عوضه على كرسي ساويرس بانطاكية انسان راهب قس عالم اسمه اتاسيوس حكيم جداً
طاهر القلب وهو¹ الذي قال ميمراً يذكر فيه القديس ساويرس وكل من قرأه علم أن
السيد المسيح معه وحكمته فيه فلما سمع الأب انطاسيوس بجلوس اتاسيوس بطركاً
على كرسي² انطاكية سبق وكتب إليه سنوديقاً مملوءة حكمة وجعله فيها شريكاً له وإخاً

1. E om. to وحكمته فيه. — 2. ABG om. DF om. from انطاكية إلى.

the waters were not dried up ». This Eulogius wrote to the prince that he might stir up trials for the orthodox. So when Phocas, who had taken possession of the empire, heard this, he was troubled, and wrote to the governor in Alexandria, that he should take from the patriarch Anastasius the church of Cosmas and Damian and all its dependances, and all that belonged to it, and give it to Eulogius, the misguided. Accordingly they seized that church; and the Father Anastasius, the blessed, was sad, and returned to the monastery with great grief and much sighing. And he desired that God might reunite the members of the Church which Satan had divided; I refer to the division of Antioch from Alexandria, the cause of which was Peter, patriarch of Antioch; and God heard his prayers; for Peter the aforesaid died, and there sat instead of him, upon the throne of Severus at Antioch, a man who was a monk and priest and scholar, named Athanasius, exceedingly wise, and pure in heart. And it was he who delivered a homily in which he spoke of the holy Severus; and everyone that read it knew that the Lord Christ was with him, and his wisdom was within him.

So when the Father Anastasius heard that Athanasius had taken his seat as patriarch upon the throne of Antioch, he hastened to write to him a synodical letter full of wisdom, in which he styled him his colleague and one who was brother and friend, and one turning his attention to the faith, and to the rectification of that which had been corrupted by Peter, the misguided one who was now dead. « For the whole of the spiritual Israel

وصاحباً¹ ومديراً غرضاً في الأمانة واصلاحاً² ما افسده بطرس الضال المتوفى وجميع اسرائيل الروحاني قطع واحد وتوحده لكي تاخذ اكليل الشهادة والاتحاد وكان اتاسيوس راضاً حية مثمرة قليل البذر الروحاني بفرح واخذ السنوديقا الواصلة اليه وجمع الاساقفة الذين في كرسيه وقال لهم اعلّموا ان المسكونة اليوم تفرح بالسلامة والمجبة لان الظلمة الخلقونية قد جازت وقد بقي هذا الغصن الواحد المنير المثمر من الكرمة الحقيقية الذي هو كرسي مرقس الانجيلي وكورة مصر وقد كنا نحن مختلفين مبددين من بعد البطريرك ساويرس الذي كان لنا مرشداً وطريقاً للخلاص وقد عرفتم ان بطرس الرسول ومرقس الانجيلي كانت بشارتهما واحدة وبها كانا يشران وكذلك ساويرس وتاودوسيوس كان لهما امانة واحدة واتحاد واحد وصبروا على النفي والجهاد الى التمام فلما سمع الالباء الاساقفة كلامه فرحوا جداً واتفقوا على قبول السنوديقا وان³ تكون البيعتان واحدة ويكون البطريركان روحاً واحدة وسراجاً منيراً للارثوذكسين فقام المغبوط اتاسيوس واخذ معه خمسة

1. E om. to والاتحاد. — 2. ABDG وصلاح. — 3. E om. to للارثوذكسين.

is one flock », wrote Anastasius, « and thou shalt unite it, that thou mayest receive the crown of testimony and unity ».

Now Athanasius was good fruitful ground, and therefore he received the spiritual seed with joy, and took the synodical letter which had come to him, and assembled the bishops of his diocese, and said to them : « Know that the world to-day rejoices in peace and love, because the Chalcedonian darkness has passed away, and there has remained this one light-giving and fruit-bearing branch of the true vine, which is the see of Mark the evangelist, and the province of Egypt. For we have been heretics and schismatics since the patriarch Severus, who was to us a guide and a way of salvation. And you know that Peter the apostle and Mark the evangelist had one gospel which they preached; and so also Severus and Theodosius had one faith, and lived in unity, and endured exile and conflicts to the end ».

So, when the fathers and bishops heard his discourse, they rejoiced greatly and agreed to accept the synodical letter, and declared that the two churches should be one, and that the two patriarchs should be of one spirit, and a lamp illuminating the orthodox.

So the blessed Athanasius arose, and took with him five bishops, excellent and learned, and journeyed in a ship to Alexandria. But when they arrived, they were informed that the Father Anastasius was in the monasteries; and therefore they went out to him. Then, when he heard that the patriarch of

اساقفة فضلاء معلمين وسار في مركب الى الاسكندرية فلما وصلوا اعلموهم ان الاب انطاسيوس البطريرك في الديارات فخرجوا اليه فلما سمع ان بطريرك انطاكية قد جاء اليه جمع الاساقفة والكهنة والرهبان وقام بتواضع كثير عظيم وخرج ماشياً حتي تلقاه بالقراءة * والتسبيح والفرح والبهجة ودخلوا جميعاً الى الدير الذي هو ساحل البحر شرقي بحري P. 87 الديارات وجلسوا فيه هناك بسلامة وفرح وانفذ الاب انطاسيوس للوقت واحضر كهنة الاسكندرية كلهم ليحضرُوا اجتماع الالباء وليكملوا القداس معهم ويتناولوا من السرائر المقدسة وتكلم اتناسيوس في ذلك المجمع بكلام عجيب مملوء حكمة حتى تعجب كل من كان حاضراً ثم قال في هذه الساعة يا احبائي يجب ان نأخذ قيثارة دأود ونرتل بصوت المزمور ونقول الرحمة والحق تلاقيا اتناسيوس وانطاسيوس قبل¹ بعضهما بعضاً الحق من ارض مصر ظهر والبر من الشرق اشرق وصارت مصر والشأم مقالة واحدة صارت الاسكندرية وانطاكية بيعة واحدة وعذراء واحدة لعريس واحد طاهر تقى هو الرب يسوع المسيح الابن الوحيد كلمة الاب واقام الاب اتناسيوس عند الاب انطاسيوس شهراً

1. Mss. قبل.

Antioch had come to him, he assembled the bishops and priests and monks, and arose in great humility, and went out on foot, until he met him, with * P. 87 chants * and hymns and joy and gladness. And they entered together into the monastery which is on the sea-shore, to the north-east of the monasteries, and there they sat in peace and joy.

And the Father Anastasius sent at once and summoned all the clergy of Alexandria, that they might be present at the meeting of the fathers, and might celebrate the liturgy with them, and communicate of the Holy Mysteries. And Athanasius pronounced at that assembly a wonderful discourse, full of wisdom, so that everyone who was present marvelled; and at the end he said : « At this hour, O my friends, we must take the harp of David, and sing with the voice of the psalm¹, saying : Mercy and truth have met together; Athanasius and Anastasius have kissed one another. The truth has appeared from the land of Egypt, and righteousness has arisen from the East. Egypt and Syria have become one in doctrine; Alexandria and Antioch have become one Church, one virgin-bride of one pure and chaste bridegroom, who is the Lord Jesus Christ, the Only-Begotten Son, the Word of the Father ».

And the Father Athanasius remained with the Father Anastasius for one month, while they meditated together upon the holy scriptures and profitable

1, Ps. LXXXV, 10 (Sept. LXXXIV, 11).

واحدًا ينظران¹ كلاهما في الكتب المقدسة والكلام المربح ويتكلمان على ذلك ويتحدثان فيه ثم عاد الى كورته بسلام وكرامة عظيمة ومن ذلك اليوم صار الاتفاق بين كرسي انطاكية وكرسي الاسكندرية الى يومنا هذا وكان الاب انطاسيوس مهتمًا بامور البيعة بحرص عليها وبالعلوم الروحانية لان² الرب انعم عليه بهدوء ومن اول سنة جلس على الكرسي بدأ من اول الحروف a B وجعله اول حرف يكتب به في كل سنة في كتاب مسطافوجي وسنوديقا وسطاتيكا³ وارطستكا⁴ وميمر واقام على الكرسي اثنتي عشرة سنة ضابطًا الامانة المستقيمة الارثوذكسية وكتب فيها اثني عشر كتابًا فلما⁵ كان في اربعين يوم الصوم الذي للميلاد نظر السيد المسيح اليه المتفقد للمؤمنين به صانع العجائب في قدسيه واراد ان ينقله الى كورة الاحياء الى الابد ففتيح في الثاني والعشرين يوماً من كيهك سنة ثلثمائة وثلاثين لديقلايانوس قاتل الشهداء الابرار شفاعتهم تكون معنا امين

1. E om. to فيه. — 2. E om. to وميمر. — 3. Mss. واسطاتيكا. — 4. ABDG وانطستكا F وانطستكا. — 5. E om. to الى الابد.

doctrines, speaking of these matters and discussing them. Then Athanasius returned to his province in peace and great honour; and from that day there has been agreement between the see of Antioch and the see of Alexandria to this day.

And the Father Anastasius provided for the affairs of the Church with assiduity, and for spiritual learning, for the Lord granted him tranquillity. And from the first year that he sat upon the throne, he began from the first of the letters of the alphabet, and made each successive letter the first letter of that which he wrote every year in a book, whether mystagogia, or synodical epistle, or systatic epistle, or festal epistle, or homily. And he remained upon the throne, holding the orthodox faith, for twelve years, during which he wrote twelve books.

And during the forty days of the Fast before Christmas, the Lord Christ, who longs for those that believe in him, and who does wonders among his saints, looked upon him, and was pleased to translate him to the land of those that live for ever. So he went to his rest on the 22nd day of Kihak, in the year 330 of Diocletian, the slayer of the Righteous Martyrs. May their intercessions be with us! Amen!

اندرونيقوس البطرك

وهو السابع والثلاثون من العدد

فلما تتيح انسطاسيوس اجلسوا على الكرسي انساناً عالمًا شماساً من كنيسة الانجيليون
بتولاً كاتباً اسمه اندرونيقوس وكان غنياً جداً يحب الصدقة مقدماً في الشعب محباً للرحمة
لا يفتر من الاعطاء وكان اهله مقدمى المدينة حتى انهم ولوا ابن عمه ديوان
الاسكندرية ومن اجل قوة سلطانه وتقدمته لم يقدروا الهراطقة يخرجونه من
الاسكندرية الى الديارات * كما كان تقدم قبله بل جلس في قلايته في بيعة الانجيليون
ايامه كلها وكان قد قام في الفرس ملك اسمه كسرى فجمع امة كبيرة وجاء بقوة عظيمة
على جيش الروم فاهلكهم وابادهم وافناهم وتسلط على ارض الروم وارض الشام وسبى
ارض فلسطين ودميا¹ وارض مصر وداسهم كما تدوس البقر الاندر وجمع اموالهم
وكلما كان لهم الى خزائنه وكان لكثرة محبته في المال يقتل انساناً على دينار واحد
وعلى ما مقداره ثلاثة ذنانير لانه كان كثير الشعب لا يعرف الله بل كان يعبد الشمس

1. E دمياط F om.

ANDRONICUS, THE THIRTY-SEVENTH PATRIARCH. A. D. 616-622.

When Anastasius went to his rest, they seated upon the throne a learned man, a deacon of the church of the Angelion, a virgin and a scribe, whose name was Andronicus. He was very rich, much inclined to almsgiving, a leader of the people, loving mercy, and incessant in giving; and his family were leading people of the city, inasmuch as his cousin had been appointed head of the council of Alexandria. Therefore on account of the power of his authority and his eminence the heretics could not drive him out of Alexandria to the monasteries, * as had been done before him; but he resided in his cell at the church of the Angelion, all his days.

(Now there had arisen in Persia a king named Chosroes, who assembled a great host, and came with mighty power against the army of the Romans, and destroyed them utterly, and annihilated them. He took possession of the land of the Romans, and the land of Syria, and took captive the land of Palestine and Idumaea, and the land of Egypt, and trod them down as the oxen tread the threshing-floor, and collected their wealth and all that they had into his treasuries. And, on account of his love of money, he would kill a man for one denarius, or for something worth three denarii; for he had many subjects, and he knew not God, but worshipped the sun.

فلما اخذ مصر وتسلط جعل اهتمامه ان يفتح المدينة العظمى الاسكندرية وكان هناك ستمائة دير عامرة بهاناطون¹ مثل ابراج الحمام وكانوا مستعنين بطرين بلا خوف من كثرة نعمتهم ويفعلون افعال الهزوء وكان جيش الفرس قد احاط بهم من غربي الديارات ولم يبق لهم ملجأ فقتلوا جميعهم بالسيف الا قليلاً منهم اختفوا فخلصوا وجميع ما كان هناك من المال والاوزان نهبوه الفرس واخربوا الديارات الى الان ولما وصل الخبر الى الاسكندرية فتحوا ابواب المدينة ورأى الوالى الفارسى مقدم الحرب النائب عن الملك كسرى في منامه شخصاً في الليل يقول له في منامه سلمت هذه المدينة لك وبنائها وكلما فيها فايك ان تؤذيها بل لا تبقي اهلها فيها لانهم مناققو الدين ويدعون² مقدمهم بلقتهم السلار اى الامير فلما اخذ السلار ملكهم وهو الذى بنى في الاسكندرية الايوان الذى يدعى³ طراوس وهو الآن يسمى قصرًا فارسياً وتفسيره بيت الملك جعل بمكره امرًا فامر كل شاب في المدينة من ابن ثمانى عشرة سنة الى خمسين سنة ان يخرجوا ياخذون

1. ABG يتهانفون E om. — 2. E om. to ملكهم add. والمقدم هذا. — 3. E om. to الان.

So when he took Egypt, and gained power, he made it his care to conquer the great city of Alexandria. And there were at Henaton near that city six hundred flourishing monasteries, like dovecotes; and the monks were independent, and insolent without fear, through their great wealth; and they did deeds of mockery. But the army of the Persians surrounded them on the west of the monasteries, and no place of refuge remained for them; and so they were all slain with the sword, except a few of them, who hid themselves, and so were safe. And all that was there of money and furniture was taken as plunder by the Persians; and they wrecked the monasteries, which have remained in ruins to this day.

And when the news arrived at Alexandria, the inhabitants opened the gates of the city. And the Persian governor, the leader of the war and lieutenant of king Chosroes, saw in his dream at night a personage who said to him: « I have delivered up to thee this city and its buildings and all that it contains. Therefore take heed that thou injure not the city, but let not its inhabitants be left within it; for they are hypocrites in religion ». Now the Persians call their leader in their own language *Salar*, which means « commander »; and it was this *Salar* who built at Alexandria the palace which is called *Tarâwus*, the interpretation of the name being « House of the King », and is now named Castle of the Persians. So when he received authority over the people of Alexandria, he did in his cunning as follows. He commanded all the young men in the city, from the age of eighteen to

عشرين ديناراً كل واحد فاجتمع جميع شباب المدينة وكتب اسماؤهم وهم يظنون انهم ياخذون العطية التي وعدهم بها فلما علم ان جميعهم قد خرج ولم يبق احد منهم امر جيشه ان يحيط بهم ويقتلهم الجميع بالسيف فكان عدد من قتل ثمانين الف رجل ولما فعل هذا عاد الى الصعيد وكان في مدينة ققيوس التي هي ابشدي قوم فاعلموه حال الرهبان الذين في الجبال والمغاير وتقديرهم سبع مائة راهب وان الحصن يجمعهم وان افعالهم ذميمة من كثرة ما عندهم من التعم فلما سمع السلار خبرهم ارسل جيشه فاحاط بهم فلما اشرفت الشمس دخلوا قتلوا جميعهم بالسيف ولم يبق واحد منهم وفعل هذا السلار من البلايا كثيراً لانه ما كان يعرف الله والزمان يضيق عن ذكر افعاله فلما كمل البطرك اندرونيقوس¹ ست سنين في بطركيته وقاسى هذه الامة ورأى هذه الامور الصعبة التي لقيها وصبر عليها تنيح ومضى الى الرب بسلام كامل وهو ضابط الامانة^{P. 89} المستقيمة امانة ابائه في الثامن من طوبة

1. Mss. اندرونيقوا.

fifty, to go out and receive twenty denarii each. So all the young men of the city assembled, and their names were written down; while they thought that they would receive the gift which he had promised them. And when he knew that all of them had come out, and that not one of them was left within the city, he commanded his troops to surround them, and slay them all with the sword. And the number of those that were thus slaughtered was eighty thousand men.

And when the *Salar* had done this, he marched away to Upper Egypt. And there were in the city of Niciu, which is also called Ibshadi, certain persons who gave him information concerning the monks who lived on the mountains and in the caves, the number of whom was seven hundred, and told him how they were enclosed within a fortified wall, and that their deeds were reprehensible, on account of the greatness of their wealth. So when the *Salar* heard this report of them, he sent his troops and surrounded them. And when the sun rose, they entered and slew all of them with the sword, and not one of them remained.

And this *Salar* was the cause of many troubles, because he knew not God. But the time is too short to recount his deeds.

So when the patriarch Andronicus had accomplished six years in his patriarchal office, and had suffered from this nation of the Persians, and^{P. 89} seen all these * disasters, which he encountered and patiently endured, he went to his rest, and departed to the Lord in perfect peace, holding fast to the right faith, the faith of his fathers, on the 8th. of Tubah.

بنيامين البطرك

وهو الثامن والثلاثون من العدد

وكان قبل نياحة الاب اندرونيقوس¹ بسنة واحدة اخ خائف مؤمن اسمه بنيامين في دير يعرف بدير قنوبوس² اتى اليه في ذلك الوقت واوى فيه الى شيخ قديس اسمه ثاونا لان هذا الدير لم تخربه الفرس معما اخربوه لانه كان في شرقي بحرى المدينة وكان سائطوس³ حافظاً لها وهذا الاخ بنيامين هو من اهل البحيرة ومن ضيعة⁴ تعرف برشوط وكان قد رغب في الرهبة والزهد ورفض والديه وكلما كان لهم وكانوا اغنياء جداً ومضى الى الدير فالبسه الشيخ القديس ثاونا اسكيم الرهبة ورباه بخوف الله وكان ينمو يوماً بعد يوم حتى⁵ تقدم قدسه وصبره⁶ وتغلبه وحفظ الكتب حتى ان الذى حل بالكبير بولس حل به مثله لان بولس تربى باورشليم عند رجل اسمه غمالآئيل فرقعته همته ونعمة السيد المسيح حتى

— 1. Mss. اندرونيقوس. — 2. A. قنوبوس BG. — 3. Mss. مليطوس. — 4. D. قرية. — 5. E om. to كان هذا بنيامين. — 6. DF om. with foll. word.

BENJAMIN I, THE THIRTY-EIGHTH PATRIARCH. A. D. 622-661.

One year before the Father Andronicus died, there was a God-fearing and believing brother, whose name was Benjamin, in a monastery called the Monastery of Canopus, who came to it at that time and took refuge there with a holy old man whose name was Theonas. For the Persians had not destroyed this monastery among the rest that they had wrecked, because it lay to the north-east of the city, which Saitus was protecting. This brother Benjamin was a native of the province of Al-Buhairah, and came from a hamlet called Barshūt. And he had longed after the monastic life and the practice of asceticism; and so he left his parents and all that they had, for they were very rich, and departed to the monastery, where the holy old man, Theonas, clothed him with the habit of the monastic life, and brought him up in the fear of God; and he grew day by day until his holiness and patience and self-restraint made great advances. And he learnt the scriptures by heart, until what happened to Paul happened likewise to him; for Paul was brought up at Jerusalem with a man whose name was Gamaliel; and then his own assiduity and the grace of the Lord Christ raised him, until he became many times more capable and more excellent than his teacher. So also this Benjamin used to chastise himself

صار اوفى وافضل من معلمه دفعات كثيرة وكذلك هذا بنيامين كان يعذب نفسه بالنسك ولا ينام ليلة يكون فيها اجتماع في البيعة وكان اكثر قراءته في انجيل يوحنا المغبوط لانه حفظه فنظر في بعض الليالي في منامه رجلاً منيراً وقف به وقال له افرح يا بنيامين الخروف المتواضع والراعى معاً الذى يرعى القطيع الناطق الذى للسيد المسيح فلما سمع هذا الكلام اضطرب وقلق ثم انه فرح بما انعم به عليه من السماء وقام مسرعاً فاعلم اياه ثاونا فصّدق الشيخ قوله في هذه الرؤيا لكنه قال له لا تطيح يا ولدى فان الشيطان اراد بهذا ان يهلكك بالكبرياء فامض الآن واستيقظ لنفسك ولا تعثر بالمجد الفارغ لان هو ذا لى في هذا الدير خمسون سنة ما رأيت شيئاً من هذا ولا قال لى احد انه رأى مثل هذا فسكت بنيامين وقبل قول معلمه وكانت النعمة تتزايد عنده يوماً بعد يوم من عند الله سبحانه وكان جميع كلامه وتقليباته بتأييد سمائى وكان الشيخ ثاونا وكل من يعرفه يبهتون عن نعمة الله التى عليه وظنوا انه قد اختل حتى ان الشيخ ثاونا اخذه ومضى الى الاب اندرونيقوس البطريرك وشرح له حاله فقال قدمه لى لاسمع كلامه فلما دخل اليه

by ascetic practices, and took no sleep during the nights when there was an assembly in the church. And he read especially in the Gospel of the Blessed John, for he learnt it by heart.

And on a certain night he saw in his dream a man in shining raiment standing by him, who said to him : « Rejoice, O Benjamin, thou humble sheep, who art also the shepherd that shall feed the reasonable flock of the Lord Christ. » So when he heard these words he was troubled and vexed; but afterwards he rejoiced over the grace given to him from heaven; and he rose hastily and told his Father Theonas; and the old man believed his words with regard to this vision, but said to him : « Err not, my son; for Satan desires by this to cause thee to perish through pride. Go now therefore, and watch over thyself, and fall not by vain-glory. For behold, I have spent fifty years in this convent without seeing any such vision, nor has anyone ever told me that he has seen any such thing ». So Benjamin was silent and accepted his teacher's words; and grace increased in him day by day, sent from the God of glory; and all his words and actions were assisted by heaven. And the old man Theonas, and all who knew Benjamin, were astonished at the grace of God which was upon him, and thought that he was beside himself, until the old man Theonas took him, and went to the Father Andronicus, the patriarch, and explained his circumstances to him. So he said : « Bring him to me that I may hear him speak ». When Benjamin entered, he prostrated himself before the Father Andronicus, the patriarch, who saw the grace of Christ

سجد بين يديه فرأى الاب اندرونيقوس البطرك نعمة المسيح عليه فسأله بسكون ان يعلمه
 * P. 90 * ما شاهده فاعترف * وقال له صفة الحال فامسكهما البطرك تلك الليلة فلما كان بالغداة طلب
 ثاونا ان ياذن لهما في المضي الى ديرهما بسلام قال له البطرك اندرونيقوس اما انت فامض
 بسلام واما هذا الاخ بنيامين فليس هو لك من الآن بل الرب قد اصطفاه ليكون له خادماً
 وللوقت اخذه وقسمه قساً وصار عنده مساعداً له في الاعمال البيعية وملكه على الكل
 وفرح به اندرونيقوس فرحاً عظيماً ولما دنت وفاته اوصى بان يكون بعده فلما تنيح
 جعلوا بنيامين المذكور بطركاً على الكرسي الانجيلي ومكثوا الفرس بعد ذلك ست
 سنين اخر ملوك مصر واعمالها ثم ان هرقل مقدم البطارقة من قبل فوق الملك الكافر
 اخذ المملكة وصرف اهتمامه لقتال الفرس وبنعمة السيد المسيح سار اليهم فقتل كسرى
 ملكهم الكافر واخرب مدينته وجعلها برية وحمل¹ نعمتها وسيبها بفرح الى قوسطنطينية²
 فلما ملك الارض اقام الولاة في كل موضع وانفذ والياً الى ارض مصر يدعى قيرس

1. E om. to قوسطنطينية. — 2. Mss. هرسطاطن.

which was upon him, and asked him quietly to make known to him what he had witnessed; and Benjamin confessed, * and described the event to * P. 90 him; and the patriarch kept them both with him during that night.

And when morning came, Theonas asked Andronicus to allow them to depart to their monastery in peace. But the patriarch said to him : « As for thee, depart in peace; but the Brother Benjamin henceforth belongs not to thee, for the Lord has elected him to be a servant to himself ». And straightway he took Benjamin, and ordained him priest. And Benjamin began to live with the patriarch, assisting him in ecclesiastical works, and in his general administration. And Andronicus rejoiced exceedingly over him, and when his death drew near, charged them that Benjamin should be patriarch after him; and so, when he went to his rest, they made the aforesaid Benjamin patriarch upon the evangelical throne.

And the Persians remained rulers of Egypt and its provinces for six more years after that. Then Heraclius, who had been chief of the patricians under Phocas, the misbelieving emperor, succeeded him on the throne, and devoted himself to the task of fighting the Persians. For by the grace of Christ, he marched against them, and slew Chosroes, their misbelieving king, and ruined his city and made it a wilderness, and carried away its wealth and captives in triumph to Constantinople. And when Heraclius obtained possession of the land, he appointed governors in every place. And he sent a governor to the land of Egypt, named Cyrus, to be prefect and patriarch at the same time.

ليكون بطركاً ووالياً معاً فلما وصل الى الاسكندرية اعلم الاب بنيامين ملاك الرب به وامره ان يهرب فقال له الملاك اهرب انت ومن معك هاهنا لان شدايد عظيمة تنزل عليكم لكن تعزّ فما يقيم هذا الجهاد الا عشر سنين واكتب الى جميع الاساقفة الذين في كرسبك ليخفوا حتى يجوز غضب الرب فدبر الاب بنيامين المعترف المقاتل بقوة ربنا يسوع المسيح حال البيعة ورتبها وتقدّم الى الكهنة والشعب واوصاهم بالتمسك بالامانة المستقيمة حتى الى الموت ثم كتب الى سائر اساقفة كورة مصر بان يختفوا من قدام التجربة الاتية وبعد هذا خرج من طريق مريوط وهو ماش على رجله ليلاً ومعه اثنان من تلاميذه حتى وصل الى المنى ومن هناك مضى الى وادي هبيب وكان الرهبان هناك قليلاً لانه عقيب الخراب الذي كان في ايام دميانوس البطرك وكانت البربر لا تدعهم يكثرون هناك ثم انه خرج من الديارات بوادي هبيب ومضى الى الصعيد واقام مختفياً هناك في دير صغير في البرية الى كمال العشر سنين كما قال له ملاك الرب وهي السنين التي كان فيها هرقل والمقوقس¹ مساطين على ديار مصر ولعظم البلاء والضيق والاعذاب

1. Mss. المقوقز.

So when Cyrus came to Alexandria, the angel of the Lord announced his coming to the Father Benjamin, and bade him flee. For the angel said to him : « Flee thou and those that are with thee here, for great troubles will come upon you. But take comfort, for this conflict will last only ten years. And write to all the bishops who are within thy diocese, that they may hide themselves until the wrath of the Lord pass ».

So the Father Benjamin, the confessor, the militant by the power of our Lord Jesus Christ, settled the affairs of the Church and put them in order, and gave injunctions to the clergy and laity, and charged them to cleave to the right faith even unto death. Then he wrote to the rest of the bishops of the province of Egypt, that they should hide themselves before the coming temptation.

And after that he went forth by the road towards Mareotis, walking on foot by night, accompanied by two of his disciples, until he came to Al-Munâ. Thence he went to Wadi Habib. And the monks there were few in number, because it was only a short time after the ruin which took place in the days of the patriarch Damian; and the Berbers did not allow them to multiply there. Then Benjamin went forth from the monasteries in Wadi Habib, and departed to Upper Egypt; and he remained hidden there in a small monastery in the wilderness until the accomplishment of the ten years, as the angel of the Lord had told him. These were the years during which

الذى انزله بالارثدكسيين لكي يدخلوا فى الامانة الخلقونية ضد جماعة منهم لا يحصى عددها قوم منهم بالعذاب وقوم بالهدايا والتشريف وقوم بالسؤال والخداع حتى ان قيرس اسقف نيقوس وبقطر اسقف الفيوم وكثيراً مثلهم خالفوا الامانة الارثدكسية لانهم لم * P. 91 يسمعوا وصية الاب المغبوط * بنيامين ولم يختلفوا كغيرهم فصادهم بصنارة ضلالتة فضلوا بالمجمع الخلقونى الطمث وظفر هرقل بالمغبوط مينا اخى الاب بنيامين البطرك فانزل عليه بلايا عظيمة واشعل فى جنبه المشاعل حتى خرج شحم كلاة من جنبه وسال على الارض وقلع اضراسه واسنانه باللكم لاعترافه بالامانة وامر ان يملأ جوالق رملاً ويجعل القديس مينا فيه ويغرق فى البحر وكان هرقل الكافر قد اوصاهم وقال ان قال احد ان مجمع خلقدونية حق خلوة ومن قال انه ضلال وكذب غرقوه فى البحر ففعلوا ذلك ورموه فى البحر وهم يسكون الجوالق واخرجوه من البر مقدار سبع غلوات وقالوا له

Heraclius and the Colchian¹ ruled over the land of Egypt. And on account of the greatness of the trials and the straits and the affliction which the Colchian brought down upon the orthodox, in order that they might enter into the Chalcedonian faith, a countless number of them went astray, some of them through persecution, and some by bribes and honours, and some by persuasion and deceit. So that even Cyrus, bishop of Niciu, and Victor, bishop of the Faiyûm, and many others denied the orthodox faith, because they had not obeyed the injunctions of the blessed Father * Benjamin, and * P. 91 had not hidden themselves as the others did; for the Colchian caught them with the fishing-line of his error, and so they went astray after the impure Chalcedonian council. And Heraclius seized the blessed Mennas, brother of the Father Benjamin, the patriarch, and brought great trials upon him, and caused lighted torches to be held to his sides until the fat of his body oozed forth and flowed upon the ground, and knocked out his teeth because he confessed the faith; and finally commanded that a sack should be filled with sand, and the holy Mennas placed within it, and drowned in the sea. For Heraclius the misbeliever had charged them, saying: « If any one of them says that the council of Chalcedon is true, let him go; but drown in the sea those that say it is erroneous and false. » Therefore they did as the prince bade them, and cast Mennas into the sea. For they took the sack, and conveyed him to a distance of seven bowshots from the land, and said to

1. *Mukaukas* seems to be the Coptic *πκαγχιος*, « Colchian » or « Caucasian », and to denote Cyrus, bishop of Phasis, appointed by the emperor Heraclius to be patriarch of Alexandria, and prefect of Egypt. See Dr. A. J. Butler, *On the identity of Al-Mukaukis of Egypt* in *Trans. of Soc. of Bib. Arch.* 1901.

قل ان مجمع خالقدونية جيد لا غير ونحن نخليك فلم يفعل وفعلوا هذا به ثلث دفعات فلما لم يفعل غرقوه ولم يغلبوا هذا المجاهد منا بل غلبهم بصبره المسيحى ثم ان هرقل اقام اساقفة في بلاد مصر كلها الى انصنا وكان يبلى اهل مصر بلايا صعبة وكمثل الذئب الخاطف كان ياكل القطيع الناطق ولا يشبع وهذا الشعب المبارك هم التاودوسيون وفي تلك الايام رأى هرقل مناماً وقيل له انه ستاتي عليك امة مختونة وتغلبك وتملك الارض فظن هرقل انهم اليهود فامر ان تعمد جميع اليهود والسامرة في جميع الكور التى تحت سلطانه ومن بعد ايام يسيرة ثار رجل من العرب من نواحي القبلة من ¹ مكة ونواحيها اسمه محمد فرد عباد الاوثان الى معرفة الله وحده وان يقولوا ان محمد رسوله وكانت امته مختونة بالجسد لا بالناموس ويصلون الى الجهة القبلية مشرقين الى موضع يسمونه الكعبة وملك دمشق والشام وعبر الاردن وسادته وكان الرب يخذل جيش الروم قدامه

1. A om.

him : « Say that the council of Chalcedon is good and not otherwise, and we will release thee. » But Mennas would not do so. And they did this with him three times; and when he refused they drowned him. Thus they were unable to vanquish this champion, Mennas, but he conquered them by his Christian patience.

Then Heraclius appointed bishops throughout the land of Egypt, as far as the city of Antinoe, and tried the inhabitants of Egypt with hard trials, and like a ravening wolf devoured the reasonable flock, and was not satiated. And this blessed people who were thus persecuted were the Theodosians.

And in those days Heraclius saw a dream in which it was said to him : « Verily there shall come against thee a circumcised nation, and they shall vanquish thee and take possession of the land ». So Heraclius thought that they would be the Jews, and accordingly gave orders that all the Jews and Samaritans should be baptized in all the provinces which were under his dominion. But after a few days there appeared a man of the Arabs, from the southern districts, that is to say, from Mecca or its neighbourhood, whose name was Muhammad; and he brought back the worshippers of idols to the knowledge of the One God, and bade them declare that Muhammad was his apostle; and his nation were circumcised in the flesh, not by the law, and prayed towards the South, turning towards a place which they called the Kaabah. And he took possession of Damascus and Syria, and crossed the Jordan, and dammed it up. And the Lord abandoned the army of the Romans before him, as a punishment for their corrupt faith, and because of

لاجل امانتهم الفاسدة والحروم التي حلت بهم لاجل مجمع خلقدونية من الاباء الاولين فلما رأى هرقل ذلك جمع جميع جيشه من¹ مصر الى حدود اسوان ومكث يدفع القطيعة التي سأل حتى يقررها² على نفسه وعلى جميع حيوشه ثلاث³ سنين للمسلمين⁴ وكانوا يسمون المقرر البقط اى انه بقط رؤوسهم الى ان دفع لهم معظم ماله ومات كثير من الناس من التعب الذي كانوا يقاسونه فلما تمت عشر سنين من مملكة هرقل والمقوقس وهو يطلب بنيامين البطرك وهو هارب منه من مكان الى مكان مختفياً في البيع الخصينة انقذ ملك المسلمين سرية مع امين من اصحابه يسمى عمر⁵ بن العاص في سنة ثلثمائة وسبع وخمسين لديقليطيانوس⁶ قاتل الشهداء فنزل عسكر الاسلام الى مصر بقوة عظيمة في اليوم الثاني عشر من بؤونة وهو⁷ السادس من * يونيو⁸ من شهر الروم وكان الامير عمرو قد هدم الحصن واحرق المراكب بالنار واذل الروم وملك

1. BE om. to ثلاث سنين. — 2. Mss. قررها. — 3. Mss. ثمان. — 4. DF om. — 5. Mss. بدسيسة من البقط add. الروم. — 6. AG لديقليطيانوس. — 7. E om. to الروم. — 8. Mss. الرابع من دنكطس.

the anathemas uttered against them, on account of the council of Chalcedon, by the ancient fathers.

When Heraclius saw this, he assembled all his troops from Egypt as far as the frontiers of Aswān. And he continued for three years to pay to the Muslims the taxes which he had demanded for the purpose of applying them to himself and all his troops; and they used to call the tax the *bakt*, that is to say that it was a sum levied at so much a head. And this went on until Heraclius had paid to the Muslims the greater part of his money; and many people died through the troubles which they had endured.

So when ten years were over of the rule of Heraclius together with the Colchian, who sought for the patriarch Benjamin, while he was fleeing from him from place to place, hiding himself in the fortified churches, the prince of the Muslims sent an army to Egypt, under one of his trusty companions, named Amr son of Al-Asi, in the year 357 of Diocletian, the slayer of the martyrs. And this army of Islam came down into Egypt in great force, on the twelfth day of Baunah, which is the sixth of * June, according to the * P. 92 months of the Romans.

Now the commander Amr had destroyed the fort, and burnt the boats with fire, and defeated the Romans, and taken possession of part of the country. For he had first arrived by the desert; and the horsemen took the road through the mountains, until they arrived at a fortress built of stone, between Upper Egypt and the Delta, called Babylon. So they pitched their

بعض البلاد وكان مجيؤه للبرية فاخذوا الخيل الجبل حتى وصلوا الى قصر مبنى بالحجارة بين الصعيد والريف يسمى بابلون فضربوا خيمهم هناك حتى ترتبوا لمقاتلة الروم ومحاربتهم ثم انهم سموا ذلك الموضع اعنى القصر بلغتهم بابلون القسطاط وهو اسمه الى الآن وبعد قتالهم ثلث دفعات غلبوا المسلمون الروم فلما رأى رؤساء المدينة هذه الامور مضوا الى عمرو واخذوا اماناً على المدينة لثلاث سنين وهذا العهد الذى اعطاهم اياه محمد رئيسهم سموه الناموس يقول فيه كورة مصر ومدينة تستقر مع اهلها دفع الخراج لكم وان تعبد لسلطانكم عاهدوهم ولا تظلموهم ومن لا يرضى ذلك ويخالفكم انهوهم وايسروهم فلذلك مسكوا ايديهم عن الكورة واهلها واهلكوا جنس الروم وبطريقهم المسمى ماريانوس¹ ومن سلم منهم هربوا الى الاسكندرية واغلقوا ابوابها عليهم وتحصنوا فيها وفي سنة ثلثمائة وستين لديقلاديانوس في شهر دكبريوس² من بعد ان ملك عمرو مصر ثلث سنين ملكوا المسلمون مدينة الاسكندرية وهدموا سورها واحرقوا يسعاً كثيراً بالنار وبيعة ماري مرقس التى هى مبنية على البحر حيث كان

1. Mss. اريانوس. — 2. ABDFG الدر كطس الاول E om. with 2 preceding words.

tents there, until they were prepared to fight the Romans, and make war against them; and afterwards they named that place, I mean the fortress, in their language, Bāblūn Al-Fustāt; and that is its name to the present day.

After fighting three battles with the Romans, the Muslims conquered them. So when the chief men of the city saw these things, they went to Amr, and received a certificate of security for the city, that it might not be plundered. This kind of treaty which Muhammad, the chief of the Arabs, taught them, they called the Law; and he says with regard to it: « As for the province of Egypt and any city that agrees with its inhabitants to pay the land-tax to you, and to submit to your authority, make a treaty with them, and do them no injury. But plunder and take as prisoners those that will not consent to this and resist you ». For this reason the Muslims kept their hands off the province and its inhabitants, but destroyed the nation of the Romans, and their general who was named Marianus. And those of the Romans who escaped fled to Alexandria, and shut its gates upon the Arabs, and fortified themselves within the city.

And in the year 360 of Diocletian, in the month of December, three years after Amr had taken possession of Memphis, the Muslims captured the city of Alexandria, and destroyed its walls, and burnt many churches with fire. And they burnt the church of Saint Mark, which was built by the sea, where his body was laid; and this was the place to which the father and

جسده موضوعاً هناك وهو الموضع الذي مضى اليه الاب بطرك بطرس الشهيد قبل استشهاده وبارك فيه وسلم اليه القطيع الناطق كما تسلمه فاحرقوا هذا الموضع وما حوله من الديارات وكانت اعجوبة عند حرق البيعة المذكورة فعلها الرب وذلك انه احد رؤساء المراكب وهو رئيس مركب الدوقس سانوتيوس تسلق ونزل الى البيعة واتى الى التابوت فوجد الثياب قد اخذت لانهم ظنوا ان في التابوت مالا فلما لم يجدوا شيئاً اخذوا الثياب من على جسد ماري مرقس وبقيت عظامه فيه فلما جعل رئيس المركب يده في التابوت وجد رأس القديس مرقس واخذها وعاد الى مركبه سراً ولم يعلم به احداً وخبأها في الخن في قماشه فلما ملك عمرو المدينة ورتب امورها خاف الكافر والى الاسكندرية وهو كان واليها وبطركها من قبل الروم ان يقتله عمرو فمضى خائفاً مسموماً فمات لوقته فلما سانوتيوس التمس المؤمن فانه عرف عمرراً سبب الاب المجاهد بنيامين البطرك وانه هارب من الروم خوفاً منهم فكتب عمرو بن العاص الى اعمال مصر كتاباً يقول فيه الموضع الذي فيه بنيامين بطرك النصارى القبط له

patriarch, Peter the Martyr, went before his martyrdom, and blessed Saint Mark, and committed to him his reasonable flock, as he had received it. So they burnt this place and the monasteries around it.

And at the burning of the said church a miracle took place which the Lord performed; and that was that one of the captains of the ships, namely the captain of the ship of the duke Sanutius, climbed over the wall and descended into the church, and came to the shrine, where he found that the coverings had been taken, for the plunderers thought that there was money in the chest. But when they found nothing there, they took away the covering from the body of the holy Saint Mark, but his bones were left in their place. So the captain of the ship put his hand into the shrine, and there he found the head of the holy Mark, which he took. Then he returned to his ship secretly, and told no one of it, and hid the head in the hold, among his baggage.

When Amr took full possession of the city of Alexandria, and settled its affairs, that infidel, the governor of Alexandria, feared, he being both prefect and patriarch of the city under the Romans, that Amr would kill him; therefore he sucked a poisoned ring, and died on the spot. But Sanutius, the believing duke, made known to Amr the circumstances of that militant father, the patriarch Benjamin, and how he was a fugitive from the Romans, through fear of them. Then Amr, son of Al-Asi, wrote to the provinces of Egypt a letter, in which he said : « There is protection and security for the place

العهد والامان والسلامة من الله فليحضر اماناً مطمئناً ويدبر حال بيعته وسياسة طائفته
 فلما سمع * القديس بنيامين هذا عاد الى الاسكندرية بفرح عظيم بعد غيبة ثلث عشرة * P. 93
 سنة منها¹ عشر سنين لمهرقل الرومى الكافر وثلاث سنين قبل ان يفتحوا المسلمون
 اسكندرية لابساً اكليل الصبر وشدة الجهاد الذى كان على الشعب الارثوذكسى من
 الاضطهاد من المخالفين فلما ظهر فرح الشعب وكل المدينة واعلموا بمجيئه سانوتيوس
 التمس المؤمن بالمسيح الذى كان قرر مع الامير عمرو حضوره واخذ له منه الامان
 فمضى لذلك الامير وعرفه بوصوله فامر باحضاره بكرامة واعزاز ومحبة فلما رآه اكرمه وقال
 لاصحابه وخواصه ان فى جميع الكور التى ملكناها الى الان ما رأيت رجلاً الله يشبه²
 هذا³ وكان الاب⁴ بنيامين حسن المنظر جداً جيد الكلام بكون ووقار ثم التفت عمرو
 اليه وقال له جميع بيعك⁵ ورجالك اضبطهم ودبر احوالهم واذا انت صليت على حتى

1. E om. to ظهر. — 2. BG مثل E يشبهه. — 3. ABG om. — 4. ABDG هذا E بنيامين. — 5. A بيعتك B شعبك. — 6. E om. from ووقار to وكان.

where Benjamin, the patriarch of the Coptic Christians is, and peace from God; therefore let him come forth secure and tranquil, and administer the affairs of his Church, and the government of his nation ». Therefore
 * P. 93 when the holy Benjamin heard this, * he returned to Alexandria with great joy, clothed with the crown of patience and sore conflict which had befallen the orthodox people through their persecution by the heretics, after having been absent during thirteen years, ten of which were years of Heraclius, the misbelieving Roman, with the three years before the Muslims conquered Alexandria. When Benjamin appeared, the people and the whole city rejoiced, and made his arrival known to Sanutius, the duke who believed in Christ, who had settled with the commander Amr that the patriarch should return, and had received a safe-conduct from Amr for him. Thereupon Sanutius went to the commander and announced that the patriarch had arrived, and Amr gave orders that Benjamin should be brought before him with honour and veneration and love. And Amr, when he saw the patriarch, received him with respect, and said to his companions and private friends : « Verily in all the lands of which we have taken possession hitherto I have never seen a man of God like this man ». For the Father Benjamin was beautiful of countenance, excellent in speech, discoursing with calmness and dignity.

Then Amr turned to him, and said to him : « Resume the government of all thy churches and of thy people, and administer their affairs. And if thou wilt pray for me, that I may go to the West and to Pentapolis, and

امضى الى المغرب والخمس مدن واملكها مثل مصر واعود اليك سالماً بسرعة فعلت لك كلما تطلبه منى فدعا له القديس بنيامين واورد له كلاماً حسناً اعجبه هو والحاضرين عنده فيه وعظ وريح كثير لمن يسمعه واوحى اليه باشياء وانصرف من عنده مكرماً مبجلاً وكلما قاله الاب الطوباني للامير عمرو بن العاص وجده صحيحاً لم يسقط منه حرف واحد فلما جلس هذا الاب الروحاني بنيامين البطرك في شعبه دفعة اخرى بنعمة المسيح ورحمته فرحت به كورة مصر كلها وجذب اليه اكثر الناس الذين اضلهم هرقل الملك المخالف وكان¹ يجذبهم للرجوع الى الامانة المستقيمة بسكينة ووعظ وملاطفة وتعزية وكثير ممن هرب الى الغرب والخمس مدن خوفاً من هرقل الملك المخالف فلما سمعوا بظهور راعيهم عادوا اليه بفرح ونالوا اكليل الاعتراف وكذلك الاساقفة الذين خالفوا امانته دعاهم ان يعودوا الى الامانة الارثوذكسية فمنهم من عاد بدموع غزيرة ومنهم من لم يعد حياء من الناس ان² يشهر عندهم بانه كان مخالفاً للامانة فبقى على كفره الى ان مات ومن بعد ذلك سار عمرو من الاسكندرية وعسكره

1. E om. to الملك المخالف. — 2. E om. to مات.

take possession of them, as I have of Egypt, and return to thee in safety and speedily, I will do for thee all that thou shalt ask of me. » Then the holy Benjamin prayed for Amr, and pronounced an eloquent discourse, which made Amr and those present with him marvel, and which contained words of exhortation and much profit for those that heard him; and he revealed certain matters to Amr, and departed from his presence honoured and revered. And all that the blessed father said to the commander Amr, son of Al-Asi, he found true, and not a letter of it was unfulfilled.

Thus when this spiritual father, Benjamin the patriarch, sat among his people a second time, by the grace and mercy of Christ, the whole land of Egypt rejoiced over him; and he drew to himself most of the people whom Heraclius, the heretical prince, had led astray; for he induced them to return to the right faith by his gentleness, exhorting them with courtesy and consolation. And many of those that had fled to the West and to Pentapolis, through fear of Heraclius, the heretical prince, when they heard of the reappearance of their shepherd, returned to him with joy, and obtained the confessor's crown. So likewise the bishops, who had denied their faith, he invited to return to the orthodox creed; and some of them returned with abundant tears; but the others would not return through shame before men, that it should be known among them that they had denied the faith, and so they remained in their misbelief until they died.

And after that, Amr and his troops marched away from Alexandria, and

وسار معه التمس سانوتيوس المحب للمسيح وفي تلك الليلة رأى الأب في منامه انساناً منيراً لابساً ثياب التلاميذ وهو يقول له يا حبيبى اعمل لى عندك موضعاً اقيم فيه فى هذا اليوم لاتى احب موضعك وكان الموضع الذى فيه البطريرك موضعاً طاهر بلا دنس فى دير يعرف بدير مطرا الذى هو البسقوبيون لان سائر البيوع والديارات التى للعذارى والرهبان تنجست من هرقل المخالف عند الزمامهم بامانة خلقدونية الا هذا الدير وحده

فان¹ الذين فيه اقوام اقوياء كثيراً مصريون وجميعهم اهل ليس بينهم* غريب فلم يقدر^{P. 94} يميل قلوبهم اليه ولاجل ذلك لما عاد الأب بنيامين من الصعيد نزل عندهم لحفظهم الامانة الارثوذكسية وانهم لم يحيدوا عنها فلما اراد² المراكب التى فيها زاد العسكر وانفاله وحوائج التمس سانوتيوس المؤمن واصحابه تطلع وقف المركب الذى لخاصته ولم يقدر يطلع فاجتمع اليه جمع كثير فظنوا انه قد وحل فربطوا فيه لسانات وجروه بجهدهم فلم يتحرك بالجملة فمضوا³ الى التمس واعلموه ذلك لانه كان راكباً مع الامير

1. E om. to يحميدوا عنها. — 2. DF ارادوا. — 3. ABG مضى.

the Christ-loving duke Sanutius marched with him. And on that night the father saw in his dream a man in shining garments, clothed in the raiment of the disciples, who said to him : « O my beloved, make a place for me with thee, that I may abide therein this day, for I love thy dwelling. » Now the place, wherein the patriarch dwelt, was a pure habitation without defilement, in a monastery called the Monastery of Metras, which was the episcopal residence. For all the churches and monasteries which belonged to the virgins and monks had been defiled by Heraclius the heretic, when he forced them to accept the faith of Chalcedon, except this monastery alone; for the inmates of it were exceedingly powerful, being Egyptians by race and all of

* P. 94 them natives, without * a stranger among them; and therefore he could not incline their hearts towards him. For this reason, when the Father Benjamin returned from Upper Egypt, he took up his residence with them, because they had kept the orthodox faith, and had never deviated from it.

And when the ships, containing the provisions and booty of the troops, and the baggage of the believing duke Sanutius and his companions, were about to set sail, his own particular ship remained motionless, and could not be got under weigh. Therefore a great crowd assembled near that ship, supposing that it had grounded, and fastened towing-ropes to it, and pulled at it with all their might; and yet it did not move at all. So they went to the duke, and made this known to him, for he was sailing with the commander. Then the duke was greatly astonished; and he anchored the ship

فتعجب جداً وارسى المركب الذى الامير عمرو فيه وعاد منه التمس ومعه جمع كثير فلما وصل الى المركب رأى عنده خلقاً كثيراً لا يحصى عددهم وهم لا يقدرّون يحركونه فقال لهم اديروا¹ مقدم هذا المركب الى المدينة فلما اداروه للدخول الى المدينة جرى اليها مثل السهم فقال لهم جروه الى برا فجروه حتى انتهى الى مكانه الاول فوقف ولم² يتحرك ثم اعادوه الى داخل³ تجرى وعادوا جروه الى برا فوقف هكذا ثلث دفعات فعند ذلك قال التمس لرئيس المركب اصعد الى قمماش النواتية افتشه لكى انظر ما هو واعرف السبب الذى اوجب وقوف هذا المركب دون جميع هذه المراكب كلها فخاف الرئيس الذى كان اخذ رأس القديس مرقس الانجيلي فطرح نفسه على رجلى التمس واعترف له بما فعله وان الرأس مخبأ فى قمماشه فصعدوا بقمماشه من الخن فوجدوا الرأس فيه فمضوا بسرعة واعلموا الاب بنيامين بالخبر على جليته فركب لوقته واخذ معه جماعة من الكهنة واتى الى التمس وحدثه بالمنام الذى رآه فى ليلته فقال جميعهم حقاً ان هذه رأس القديس مرقس الانجيلي وفى الوقت الذى

1. Mss. ديروا. — 2. E om. to فوق add. وفعلوا. — 3. ABG تجرى.

in which the commander Amr was, and returned accompanied by many people, and when he arrived at the ship, he saw by it an innumerable crowd of men who were unable to move it. So he said to them : « Turn the prow of this ship to the city. » And when they turned it round as if to enter the city, it sped towards it like an arrow. Then the duke said to them : « Draw it outwards. » So they drew it until it arrived at its former position, and then it stood still and motionless. Then they turned the ship inwards again, and it sped; and they drew it outwards again, and it stood still. This happened three times. Then the duke said to the captain of the ship : « Bring up to me the baggage of the sailors, that I may search among it, so that I may see what it is, and discover the cause which has forced this ship to stand still alone of all these ships ». Then the captain who had taken the head of the holy Mark, the evangelist, was afraid, and threw himself at the feet of the duke, and confessed to him what he had done, and that the head was hidden among his baggage. So they brought up his baggage from the hold, and found the head among it.

Then they went in haste and made known to the Father Benjamin exactly what had taken place. So he mounted his horse at once, and took with him a body of the clergy, and came to the duke, and related to him the dream which he had seen that night; and thereupon they all said : « Truly this is the head of the holy Mark the evangelist ». And as soon as the patriarch

جاء فيه بنيامين البطرك الى المركب واخذ الرأس الطاهرة واطلقه فاقلع المركب لوقته اقلعاً مستقيماً فعلم هو والتكس وجميع الشعب صحة الخبر وشاهدوا هذه الاعجوبة ومجدوا الله ودفع التكس للبطرك مالا كثيراً وقال له ابن بيعة القديس ماري مرقس واسأله السلامة لنا وعاد الاب البطرك الى المدينة والرأس في حضنه يحملها والكهنة قدماه بالقراءة والتسبيح كما يشاكل استقبال¹ تلك الرأس الشريفة الجليلة وصنع تابوتاً من خشب الساج وقفلاً عليه وجعل الرأس فيه وكان ينتظر زمناً يجد فيه السبيل الى بناء بيعة وكان اهتمامه ليلاً ونهاراً في اعادة اعضاء البيعة التي تفرقت في ايام هرقل لا يشغله شيء عن ذلك وهو ممتلئ من الامانة ومن الروح القدس ونعمة الروح القدس التي كانت مع اتناسيوس الرسولي كانت معه في كلامه وافعاله وعلى يديه وبصلواته ترأف الرب على شعبه وبطلته بدأت عمارة ديارات وادي هبيب والمنى وكانت اعمال^{*} الارثوذكسيين الصالحة^{P. 95} تنمو وكانت الشعوب فرحين مثل العجول الصغار اذا حل رباطهم واطلقوا على لبنان²

1. ABG استقبلها. — 2. Mss. البان.

Benjamin came to the ship and took the pure head, and so released the ship, it got under sail at once and departed in a straight course. So he and the duke and all the people knew the truth of the story, and bore witness to this miracle, and glorified God.

And the duke gave to the patriarch much money, and said to him : « Rebuild the church of the holy Mark, and pray to him for safety for us ». And the Father Patriarch returned to the city, carrying the head in his bosom, and the priests went before him, with chanting and singing, as befitted the reception of that sacred and glorious head. And he made a chest of plane wood with a padlock upon it, and placed the head therein; and he waited for a time in which he might find means to build a church.

And his care was bestowed night and day upon the conversion of those members of the Church who had been separated from her in the days of Heraclius; and no other business made him neglect that; for he was filled with faith and the Holy Ghost; and the grace of the Holy Ghost, which was with Athanasius the Apostolic, was with him in his words and in his deeds; and, through his agency and through his prayers, the Lord shewed mercy to his people. By his intercession began the rebuilding of the monasteries of^{*} P. 95 Wadi Habib and of Al-Munâ; and the good works^{*} of the orthodox grew and increased, and the people rejoiced like young calves, when their halters are unfastened and they are set free to be nourished by their mothers' milk.

When Amr returned to Egypt, he departed thence once more to assist

امهاتهم فلما عاد عمرو الى مصر خرج منها الى معونة كبيرهم وانفذ¹ الى مصر عوضه رجل يسمى عبد الله بن سعد² فوصل ومعه خلق كثير وكان مجباً للمال فجمع له بمصر اهرأ وهو اول من بنى الديوان بمصر وامر ان يستخرج فيه جميع خراج الكورة وحدث في ايامه غلاء عظيم لم يحدث مثله من زمان اقلوديس الملك الكافر والى ايامه وانحدر كل من في الصعيد الى الريف في طلب الغلة وكان الموتى مطروحين في الشوارع والاسواق مثل السمك الذي يرميه الماء على البر لا يجدون من يدفنههم واكلوا بعضهم بعضاً ولو لم يترأف الرب بكثرة رحمته وصلاة ابينا بنيامين القديس ويزل ذلك الغلاء بسرعة كان قد فنى كل من في كورة مصر لانه كان يموت كل يوم من الناس ربوات لا يحصين لكن الرب قبل صلاة البطرك ورحم شعبه واشبعهم من خيراته وافتقد ميراثه بضاحه كما هو مكتوب ان اعين الكل اليك ناظرة ترجوك لتعطيتهم طعامهم في حينه واذا اعطيتهم يعيشون ومن الطيبات يشبعون وكان القديس بنيامين معه انسان مملوء

1. ABDFG om. — 2. Mss. سعيد.

the prince of the Muslims; and a man named Abd Allah, son of Sa'd, was sent to Egypt instead of him. This man arrived, accompanied by many people; and, as he was a lover of money, he collected wealth for himself in Egypt; and he was the first who built the Divan at Misr, and commanded that all the taxes of the country should be regulated there.

And in the days of Abd Allah, son of Sa'd, a great dearth took place, the like of which had not been seen from the time of Claudius the unbeliever up to his time. For all the inhabitants of Upper Egypt came down to the Delta, in search of provisions; and the dead were cast out into the streets and market-places, like fish which the water throws up on the land, because they found none to bury them; and some of the people devoured human flesh. And if the Lord had not been compassionate, through the multitude of his mercies and the prayers of our Father Benjamin, the holy one, and speedily put an end to that dearth, all the inhabitants in the land of Egypt would have perished; for every day there died of the people countless myriads. But the Lord accepted the prayers of the patriarch, and had mercy on his people, and satisfied them with his good things, and sought out his heritage in his beneficence, as it is written: « The eyes of all look unto thee, hoping for thee, that thou mayest give them their meat in its season; and when thou givest it them they live and are satisfied with good things. »

Now the holy Benjamin had with him a man full of grace and wisdom, meek like a dove, whose name was Agathon; and he was a priest in the

1. Ps. civ, 27, 28: cxlv, 15, 18 Sept. ch. cxliv.

نعمة وحكمة وديع مثل الحمام اسمه اغاثون¹ وكان قساً في الكنيسة وهو من اهل مريوط وكان في زمان هرقل يتزى بزي العلمانيين في مدينة الاسكندرية ويطوف في الليل يثبت الارثوذكسين المختلفين ويقضى حوائجهم ويعطيهم من السرائر المقدسة واذا كان بالنهار حمل على كتفه قفة فيها الات النجارين ويظهر انه نجار حتى لا يعترضوه المخالفون ويجد بذلك السبل الى دخول دور الارثوذكسين ومنازلهم يعطيهم من السرائر ويصبرهم ويعزيهم فمكث هكذا عشر سنين الى حين ظهور المسلمين فلما عاد المغبوط بنيامين الى كرسيه بسلام جعله معه مثل ابنه في تدبير البيعة المقدسة ولحق الاب المغبوط بنيامين مرض في رجله معما انتهى اليه من الشيخوخة فاقام بهذا المرض سنتين حتى سألوا فيه القديسون ان يخرجهم الله من سجن هذا العالم المملوء احزاناً وان ينقله اليهم في الموضع الذي لا حزن فيه ولا كآبة المملوء فرحاً في كورة الاحياء فقبل دعاءهم وانفذ اليه ثلاثة اشخاص وهم اتناسيوس الرسولي وساويرس وتاودسيوس البطاركة فحضروا نياحته

1. Mss. اغاثوا and so throughout.

church, and was a native of Mareotis. And he used to disguise himself at Alexandria in the days of Heraclius in the garb of a layman, and went about at night, comforting the orthodox who were concealing themselves there, and settling their affairs, and giving them of the Holy Mysteries. And if it was in the daytime, he carried on his shoulder a basket containing carpenters' tools, and pretended to be a carpenter, that the heretics might not hinder him, and that so he might find a means of entering the houses or lodgings of the orthodox, that he might give them of the Mysteries, and encourage them to patience, and console them. And so he remained ten years until the time of the appearance of the Muslims. Then, when the blessed Benjamin returned to his see in peace, he adopted Agathon as his son in the administration of the holy Church.

Then the blessed Father Benjamin was attacked by a disease in his feet, besides the old age which had come upon him. And he remained thus sick for two years, until the saints prayed for him that God would release him from the prison of this world, so full of sadness, and would bring him to them in the place wherein is no sadness nor sorrow, but which is full of joy, in the land of the living. And God accepted their prayers, and sent to Benjamin three personages, namely Athanasius the Apostolic, and Severus and Theodosius the patriarchs, who were present at his death, and went before his holy soul, while the holy angels bore it on their pure wings, ascending with it to heaven with glory and honour, with the voices of praise and

وكانوا قدام نفسه الشريفة والملائكة المقدسون يحملونها على اجنحتهم الطاهرة صاعدين بها الى السماء بالمجد والكرامة واصوات التسبيح والتمجيد بين ايديها حتى وصلت الى كورة القديسين كما يدخل العريس الى خدره والملك الى قصره فمضى * الى المسيح P. 96 ملكه بعد ان اتم جهاده واكمل سعيه وحفظ امانته ولم يهلك واحداً من قطيع رعيته في الثامن من طوبة بعد ان كان بطركاً تسعاً وثلاثين سنة وهو حافظ الامانة لابس اكليل النقي من¹ عند السيد المسيح الذي له المجد مع الاب الرحوم وروح القدس المحيى امين قال ابنا اغاثون ان الذين عقولهم في السماء يضيئون بمجد الله الذي هو ابو النور ومحبة الله الروحانية تكون فيهم كما هو مكتوب ذوقوا وانظروا ان الرب طيب كذلك الاب بنيامين البطرك معلم الارثوذكسية الذي عرف تفسير الكتب وسكن البرية وظفر بسرائر كثيرة لانه اقام جسده وقطع شهواته لاجل محبة السيد المسيح الالهنا الذي هو

وذلك كما رأى في تكريز بيعة القديس الجليل. 1. E om. to end of life of Benjamin; add. ابو مقار الجليلية الذي بنيت في وطا الصخرة فيما بين القلاى وراى القديس ابو مقار في وقت التكريز وهو قائماً بين اولاده بفرح عظيم وخاطبه السارافيم من اجله وقال له هذا ابو مقار اب البطاركة والاساقفة وراى ايضاً يد السيد المسيح المخلص في وقت التكريز يمسح الهيكل بالميرون المقدس وكانت اعجوبة في ذلك النهار وهو ان واحد ارخص وله ولد عليل فحضر به الى البيعة المقدسة ليأخذ بركة الاب القديس ابو مقار فظهر القديس للصبي وشفاه من مرضه وحدث الاب البطركى بجميع ما رآه وان السارافيم اخبر ابنا الاب بنيامين بانتقاله في مثل ذلك النهار الذي هو الثامن من طوبة وكان كذلك بركة صلاته تكون معنا امين.

glorification preceding it, until it reached the land of the saints, as the bridegroom enters his chamber, or the king his palace. So he departed to * Christ his king, after finishing his conflict, and accomplishing his course, * P. 96 and keeping his faith, without losing one of his flock, on the 8th of Tubah, when he had been patriarch thirty-nine years, keeping the faith, wearing the crown of exile, which he received from the Lord Christ, to whom be glory with the merciful Father and the Holy Ghost, the Giver of Life. Amen.

Abba Agathon says : « Those whose thoughts are in heaven are enlightened by the glory of God, who is the Father of Light; and the spiritual love of God is in them, as it is written ' : Taste and see that the Lord is good. Such was the Father Benjamin, the patriarch, the teacher of the orthodox, who understood the interpretation of the scriptures, and dwelt in the desert, and grasped many mysteries; for he despised his body and cut off his desires, for the love of the Lord Christ our God who is above all. And as for me,

1. Ps. xxxiv, 8 (Sept. xxxiii, 9).

فوق الكل فاما انا الخاطي اغاثون فكنت ولد الاب بنيامين وعرفت كثيراً من فضائله لملازمتي معه وقال لي ما رآه من السر العظيم ظاهراً في تكريز الهيكل المقدس الذي للاب الجليل ابي مقار بوادي هيب وما رتبته من القوانين والطقوس فمن ذلك قوله لي لما كنت في مدينتي الاسكندرية ووجدت زماناً بسلامة وخلّاص من الاضطهاد ومن محاربة المخالفين وحضر يوم عيد ميلاد السيد المسيح في الثامن والعشرين من كيهك ونحن مجتمعون في بيعة السيدة الطاهرة مرتميم ام النور التي تدعى اسطوا انجالون¹ قد عملنا صلوات كثيرة بمحضر من جماعة الكهنة ومقدمي المدينة وجميع الشعب الكبار والصغار لنعيد للسيدة العذراء التي ولدت الله الكلمة المتجسد بالحقيقة في العالم رب الارباب وملك الملوك الذي يحق له المجد مع الاب والروح القدس الاله الواحد ونعيد ايضاً فيه للسيد المسيح الابن الوحيد الذي تجسد وصار انساناً وولده الطاهرة العذراء في بيت لحم يهوذا مسيحاً واحداً غير مفترق فرأيت رهبان قد دخلوا الى وسط الشعب ومنهم كهنة ومنهم من برية القديس ابي مقار وعليهم سكينه ووقار كانهم من

1. Mss. انجالين.

the sinner Agathon, I was the son of the Father Benjamin, and knew much of his virtues through my intimacy with him.

And he told me of the great mystery which he had seen manifestly at the consecration of the holy sanctuary of the glorious father, Saint Macarius, in Wadi Habib, and of the canons and rules which he had drawn up. And to that belongs the following account which he related to me :

When I was in my city of Alexandria, having found a time of peace and deliverance from persecution and from the warfare of the heretics, the festival of the Nativity of the Lord Christ arrived on the 28th of Kihak, and we assembled in the church of the Pure Lady Mary, the Mother of the Light, which is called the Porch of the Angels. And we offered many prayers, in the presence of the clergy, and of the chief men of the city, and of all the people old and young, to celebrate the praises of the Lady and Virgin, who brought forth God the Word, the truly Incarnate in this world, the Lord of Lords and King of Kings, to whom is due glory with the Father and the Holy Ghost, the One God; and to observe at the same time also the festival of the Lord Christ, the Only-begotten Son, who was incarnate and was made man, and was born of the Pure Virgin at Bethlehem of Juda, one undivided Christ. Then I saw certain monks of calm and dignified appearance, like angels, who had entered into the midst of the congregation; and some of them were priests and some of them were from the desert of the holy Macarius; but they

الملائكة فلم يقدروا يصلون لى من كثرة الشعب فتقدم الى احد الكهنة وعرفنى بدخولهم فقلت له قد رأيتم وامرته فاستدعاهم فلما دنوا منى استعلمت منهم سبب مجيئهم ووصولهم فقالوا جئنا اليك قاصدين نسأل ابوتك بمطانوة من اجل الله ان تتكلف مشقة الطريق الى الدير فى الجبل المقدس وادى هبيب مسكن ايننا ابى مقار الكبير لتكرز البيعة الجديدة التى بنيت له فى وطاء الصخرة فيما بين القلالى لان كثيراً من الشيوخ والضعفاء سكان قلالى بعيدة قريبة من الماء ويتعبون اذا صعدوا الى فوق وانعم علينا يا ابانا وتحمل التعب لتأخذ الاباء الرهبان بركتك لانهم كلهم مشتهون لنظر قدسك فلما سمعت * هذا منهم قلت لهم بمسكنتى بفرح اترى حقاً يجعلنى الله مستحقاً لهذا الامر فاقاموا حتى كملنا العيد ذلك اليوم وغدا الذى هو تسعة وعشرون يوماً من كيهك وثالثه ثم قلت لك يا اغاثون ولقسما الكاتب رفيقك اهتموا لنا بحاجات المسير الى وادى هبيب لتبارك من الاب ابى مقار ومن الاخوة الرهبان ففعلنا ذلك وقدمنا مسيرنا فى اليوم الثانى من طوبة فلما وصلنا الى تروجة تلقانا اهلها بفرح عظيم ثم وصلنا الى برية

could not reach me, on account of the multitude of the people. So one of the priests came towards me, and made their entrance known to me; therefore I said to him : I have seen them; and I bade him go to them, and he invited them to come to me. When they approached me, I enquired of them the cause of their coming so far. Then they said : We are come to thee with the object of praying thy Paternity, with a prostration, for God's sake to undertake the trouble of a journey to the monastery in the Holy Mountain, Wadi Habib, the home of our father, Macarius the Great, in order to consecrate the new church which has been built to him at the foot of the rock among the cells; because many of the old and sick inhabit cells far away, which are near the water, and are wearied if they mount to the top of the rock. Be gracious then to us, O our father, and endure the fatigue, that the fathers and monks may receive thy blessing; for they all long to behold thy Holiness.

When I heard this, * I said to them, in my poverty, with joy : Ah indeed * p. 97 may God make me worthy of that task! So they waited until we had finished the festivities of that day, and of its morrow, which is the 29th of Kihak, and of the third day of the feast. Then I said to thee, O Agathon, and to Cosmas, the scribe, thy companion : Provide for us what we need for the journey to Wadi Habib, that we may receive a blessing from the Father Macarius, and from the brethren and monks.

So we undertook this task; and we began our journey on the second day of Tubah. And when we arrived at Tarujah, the inhabitants thereof met us

المنا التي لا با اسحق عند جبل برنوج ففرحوا بنا ايضاً الاخوة الذين هناك واقمنا يومين وودعونا وسار بعضهم معنا ليدلونا على الطريق المؤدية الى البرية والى الجبل وكانوا قديسين فضلاء فوصلونا الى غاية بركة جبل النطرون ثم توجهنا الى دير برموس ومكسيموس ودوماديوس ونزلنا بركة القديس ايسيدرس واقمنا هناك يوماً واحداً ومضوا الاخوة الرهبان الذين كانوا اتونا الى مدينة الاسكندرية فاعلموا رهبان دير ابي مقار بوصولنا وبقي عندنا اثنان من كهنتهم مع الاخوة الذين صحبونا من المنى¹ فخرج الينا بعض الرهبان وتوجهنا في اليوم السابع من طوبة الى بقية الديارات وتباركنا منها وتوجهنا الى دير القديس ابي مقار فلما قربنا منه تلقانا رهبان شباب بزغف التخل في ايديهم وبعدهم شيوخ في ايديهم مجامر البخور وجماعة من الكهنة يقرؤون مثل الملائكة متشبهين بمن تلقى السيد المسيح من اورشليم يوم الشعانين وجعلوا يعطون ضعفى ما لا استحقه وكان معهم المعلم الكبير بسيليوس اسقف قيقوس فمجدت السيد المسيح اذ جعلنى مستحقاً

1. Mss. المنا.

with great joy. Then we reached the desert of Al-Munâ, which is that of Abba Isaac, near the mountain of Barnûj; and the brethren who were there rejoiced greatly over us, and we remained there two days, after which they took leave of us; but some of them accompanied us to show us the way leading to the desert and to the mountain; and they were holy and excellent men. So they brought us to the extremity of the desert of the mountain of Nitria.

Then we turned to the Monastery of Baramus, or Maximus and Domitius, where we alighted at the Church of the Holy Isidore; and we abode there one day. Then the brethren and monks who had come to visit us in the city of Alexandria departed, and made our arrival known to the monks of the Monastery of Saint Macarius, save two of their priests who remained with us, together with the brethren who had accompanied us from Al-Munâ; and therefore some of the monks came out to us. And on the 7th day of Tubah we visited the rest of the monasteries, and received blessings from them.

Finally we proceeded to the Monastery of the holy Macarius. And when we drew near to it, the young monks met us with palm-branches in their hands; and after them came old men, carrying smoking censers, and a body of the clergy, chanting like angels, resembling those who came to meet the Lord Christ from Jerusalem on Palm Sunday.

And they began to give to my weakness that of which I was not worthy. And there was with them the great teacher Basil, bishop of Niciu. So I glorified the Lord Christ because he had counted me worthy once more to

دفعه اخرى ان انظر هذه البرية الجليلة وهؤلاء الاباء والاخوة القديسين واطهار الامانة الارثوذكسية وخلصني من اضطهاد المخالفين ونجى نفسي من التتبع العظيم المطغى الطارد لى لاجل الامانة المستقيمة ووهبني ان اشاهد اولادى دفعه اخرى وهم محيطون بى ثم سار جميع الكهنة والاخوة الرهبان امامى الى ان دخلت البيعة المسيحية المستجدة فصرت كاتى قد دخلت الفردوس مجمع الملائكة ومسرة القديسين وموضع راحة الصديقين واذ كنا¹ بالعداء اليوم الثامن من طوبة ققلت ايتونى بالقس اغاثون الذى تعب معى على الامانة فى زمان الشدائد التى لحقتنى عند مطاردة المقوقس عدو الحق لضعفى فلما اتيتنى قلت لك يا ولدى اخرج الكتب التى تصلح للتكرير فاخرجتها² لى³ ثم بدأنا الصلاة ومعى ابا باسيليوس اسقف قيقوس وكل الكهنة محيطون بى وجميع الرهبان كما قد رأيت فينما انا كذلك * P. 98 اذ رأيت شيخاً على وجهه نور عظيم وضوء ساطع فشخصت اليه وتأملتة وقلت فى نفسى هذا يصلح ان يجعل اسقفاً ليرعى شعباً كبيراً فان اراد الرب اذا خلا كرسي

1. ABDG الغداة — 2. F احضرتها D om. — 3. ABG لك DF om.

see this renowned desert, and these holy fathers and brothers, and the manifestation of the orthodox faith; and had delivered me from the persecution of the heretics, and saved my soul from the great dragon, the tyrant who drove me away on account of the right faith; and had vouchsafed to me that I should behold my children once more around me. Then all the monks, the priests and the brethren, went before me until I entered the newly built church of Christ. There I seemed to enter Paradise, the place of meeting of the angels, and the joy of the saints, and the abode of rest for the just.

When the morrow arrived, the 8th day of Tubah, I said: Bring to me the priest Agathon, who suffered with me for the faith, in the time of the troubles which came upon me, when the Colchian, that enemy of the truth, attacked my weakness. So when thou camest to me, I said to thee: O my son, bring forth the books which are requisite for the consecration; and accordingly thou didst bring them forth for me. Then we began the prayers; and with me were Abba Basil, bishop of Niciu, and all the clergy surrounding me, and all the monks, as thou sawest. At that time, while I was thus performing the rite of consecration, * behold, I saw an old man, * P. 98 with a great light and radiant brilliancy upon his face; and as I gazed upon him and considered him, I said within myself: This man is fit to be made a bishop, to rule over many people; and if the Lord be pleased, as soon as a see is vacant, I will set him over it; for this person is a holy

جعلته عليه لان هذا الشخص رجل قديس يصلح لهذا الامر فينما انا مفكر في هذا اذ رأيت سارافيم قد ظهر لى وله ستة اجنحة وهو قائم الى جانبى فقال لى يا اسقف لما ذا انت مفكر في هذا الشيخ هذا ابو مقار ابو¹ البطاركة والاساقفة والرهبان الذين في هذه البرية قد حضر لتكريز هذه البيعة فبهت اليه وتاملته وهو قائم بين اولاده بفرح عظيم وكان صوت ذلك السارافيم يطن في مسامعى وقد خفت منه ثم قال لى ان سلكوا اولاده الطريق المستقيم الذى سلكه فسيدخلون معه الى موضع الملك ويفرحون معه ومن خالف وصاياه لم يكن له معهم نصيب بل يطرد من القطيع ولا يكون له معه ميراث فقال له القديس ابو مقار لا تختتم يا سيدى على اولادى بهذا القول لانه اذا وجد في العنقود حبة واحدة لا يتلف لان بركة الله فيه فانا ايضا أومن بالمسيح حبسب نفسى انه اذا وجد في اولادى وصية واحدة وهى المحبة بعضهم² لبعض او يرفعون اعينهم الى السماء الى السيد المسيح ولو دفعة واحدة فى كل يوم فالرب لا ينساهم من رحمته بل ينجيهم من عذاب الجحيم الابدى لان الرب محب البشر قد جعل للخاطي التوبة

1. Mss. اب. — 2. F. لبعضهم البعض.

man, fit for that office. So, while I was thinking of this, I saw a seraph with six wings, who appeared to me, and stood beside me. And he said to me : O bishop, why art thou thinking of this old man? This is Saint Macarius, father of the patriarchs and bishops and monks who have lived in this desert; and he has come for the consecration of this church. Thereupon I was confounded before him, and considered him while he was standing among his sons with great joy; and the voice of that seraph resounded in my ears, and I was afraid of him. Then he said to me : If his sons walk in the straight way in which he walked, then they will enter with him into the place of the king, and rejoice with him. But he that breaks his commandments has no lot with him, but shall be driven out of the flock and shall have no inheritance with him.

Then the holy Macarius said to him : Put not thy seal, O my Lord, upon my sons with these words; for if a single grape be found in a bunch, it shall not perish, because the blessing of God is in it; and so I also trust in Christ, the Lover of my soul, that if he find among my children a single commandment kept, namely the love of one another, or if they raise their eyes to heaven to the Lord Christ even once every day, he will not forget them in his mercy, but will deliver them from the punishment of eternal hell. For the Lord, the Lover of mankind, grants repentance to the sinner, and desires not his death, in order that he may turn and repent, that so he may receive him.

وليس يريد موت الخاطي الى ان يرجع ويتوب فيقبله فلما سمعت كلام القديس ابي مقار مع السارافيم عرفت محبته لاولاده وتفسير اسم الاب ابي مقار المكرم من الله ومن الناس الطوباني هذا هو الشبكة التي تجمع من كل جنس الى ملكوت الله اعني الاب ابا مقار تلميذ الله الرب فقلت بحيث يسمعي من هو قريب مني طوباك يا ابا مقار وطوبى لطقسك وطوبى لاولادك اذ استحقوا ان تكون لهم شفيعاً قوياً امام موضع حكم الله محيينا اذ اتى ملكنا والاهنا يسوع المسيح في ظهوره الثاني ليجازي كل احد كاعماله بالحقيقة انت يا ابا مقار السفينة العظيمة الحاملة الاتس الكثرة الموتية لها الى مينا السلامة والخلص والشفيع لجميعنا انت كما قال داود في مزموره طوبى للرجل الذي لم يسلك في مؤامرة المنافقين وفي¹ طريق الخاطئين لم يقف وعلى مجالس المستهزئين لم يجلس انت المجاهد بالحقيقة الملك طوباها البطن التي حملتك وولدتك في العالم اذكرني يا قديس الله الحقيقي فقلت لي انت يا اغاثون وقال لي اسقف قيقوس لمن تخاطب يا ابانا

ولا في AB 1.

Thus when I heard the words of Saint Macarius to the seraph, I understood his love for his children. For the interpretation of the name of the Father Macarius is the Blessed one, honoured by God and man. He, the Father Macarius, the disciple of God the Lord, is the net which gathers together of every kind for the kingdom of heaven. Then I said, so that those that were near me might hear me : Blessed art thou, O Saint Macarius, and blessed is thy order and blessed are thy children, since they deserve that thou shouldst be a powerful intercessor for them before the judgment-seat of God our Lifegiver, when our King and our God, Jesus Christ, shall come at his second appearing, to reward everyone according to his works in truth. Thou, O Saint Macarius, art the great ark which carries so many souls, and brings them into the harbour of safety and salvation, and thou art the intercessor for us all. As David says in his psalm¹ : Blessed is the man who hath not walked in the counsel of hypocrites, nor stood in the way of sinners, nor sat in the seats of the scornful! Thou art indeed the champion and the prince! Blessed is the womb that carried thee and brought thee forth into the world! Remember me, O thou true saint of God!

Then thou, O Agathon, didst say to me, and the bishop of Niciu said to me : To whom speakest thou, O our father? So I said to you both : I am addressing Saint Macarius, the father of this mountain. For there is a time to speak and a time * to be silent.

* P. 99

1. Ps. i, 1.

فقلت لكما انا اخاطب ابا مقار ابا¹ هذا الجبل لانه زمان كلام وزمان * سكوت وانا * P. 99
 صعدت الى الهيكل وقلت صلاة الميرون وتناولته لانقط على الهيكل المقدس وسمعت
 صوتاً يقول تأمل يا اسقف فلما نقطت الميرون على الهيكل رأيت يد السيد المسيح
 المخلص على الهيكل تمسح الهيكل فأناني لذلك خوف عظيم ورعدة كما رأيتني ولم
 تعلم انت ولا الحاضرون سبب ذلك ولا ما رأيته وسمعته ثم قلت مع الاب يعقوب ان هذا
 الموضع مخوف وهذا بيت الله بالحقيقة وهذا هو باب السماء وموضع راحة العلى قال
 اغاثون القس في هذا الوقت نظرنا اليه وهو كالنار ووجهه يشرق بالنور فلم يستطع احد
 منا يكلمه بلفظة بل كنا باهتين له فقال الاب بنيامين هذه مظلة الاب والابن والروح
 القدس ودار الهيكل ثلث دفعات وهو يقول الليلويا ثم زمر مزمو²ر ص كما قائلًا ما احب
 مساكنك يا رب القوات تاقت نفسى واشتاقت الى ديار الرب مذابحك يا رب القوات
 ملكى والهى وكمل قول المزمور الى اخره فلما كمل تكرير القبة خرج الى البيعة

1. Mss. اب.

And I went up to the sanctuary, and said the prayer over the chris^m, and took it to anoint the holy sanctuary. And I heard a voice saying : Observe, O bishop ! So when I marked the sanctuary with the chris^m, I saw the hand of the Lord Christ, the Saviour, upon the walls, anointing the sanctuary. Therefore great fear came upon me and trembling, such as thou sawest in me ; but thou and those present did not know the cause of it, nor what I had seen and heard. Then I said, with the Father Jacob¹ : Verily this is a dreadful place, and this is the house of God in truth, and this is the gate of heaven, and the resting-place of the most High. »

Agathon the priest says : « At that time we had looked upon him, and he was like fire, and his face shone with light ; and not one of us could speak a word to him, but we were confounded at him. Then the Father Benjamin said : This is the tabernacle of the Father, the Son, and the Holy Ghost. And he walked round the sanctuary three times, saying Alleluia. Then he chanted the eighty-third Psalm, saying : How lovely are thy tabernacles, O Lord of hosts ! My soul longeth and pineth after the dwelling-places of the Lord, thy altars, O Lord of Hosts, my King and my God². And he finished saying the psalm to the end.

Then, when he had completed the consecration of the dome, he went out into the body of the church, to consecrate its walls and columns ; and at the end he returned and sat in the dome. And he said to us : I have been carried away to-day to the Paradise³ of the Lord of Sabaoth, and I have

1. Gen., xxviii, 17. — 2. Ps. lxxxiv, 1, 2, 3 (Sept. lxxxiii). — 3. II Cor., xii, 4.

يكرّز حيطانها وعمدها ثم عاد وجلس في القبة فقال لنا لقد مضى بي اليوم الى فردوس رب¹ الصباوت وسمعت اصواتاً لا ينطق بها ولا تخطر على قلب بشر كما قال الرسول بولس الحكيم فصدقوني يا اخوة فاني رأيت اليوم مجد المسيح قد ملأ هذه القبة ونظرت بعيني الخاطيتين الكف المقدس يد السيد يسوع المسيح المخلص العالية تمسح مائدة هذا الهيكل المقدس وشاهدت اليوم السارافيم والملائكة ورؤساء الملائكة وجميع قوات العلي القديسات² يسبحون الاب والابن والروح القدس في هذه القبة ورأيت ابا البطارقة والاساقفة ومعلمي البيعة الارثوذكسية قائماً فيما بيننا هاهنا في وسط الاخوة اولاده بفرح اعنى الاب ابا مقار الكبير حقاً ان هذا الهيكل تحت كرسي ضابط الكل هذا الهيكل هو الذي ذكره اشعيا النبي اذ قال يكون لله بارض مصر مذبح ودكة وخمس قرى يتكلمن بالكنعانية قوموا الآن يا اولادى نكمل القداس ونغتسم بركة الاباء ونمجد الله تعالى قال اغاثون القس قال لي الاب البطرك فلما كملت الخدمة الالهية وقربت الكهنة رأيت ايضاً

1. A الرب B الرب D om. with foll. word. — 2. Mss. القديسين.

heard voices that cannot be uttered nor conceived in the heart of man, as the wise apostle Paul says. Believe me, my brethren, I have seen to-day the glory of Christ filling this dome; and I beheld with my own sinful eyes the holy palm, the sublime hand of the Lord Jesus Christ, the Saviour, anointing the altar-board of this holy sanctuary. I have witnessed to-day the seraphim and the angels and the archangels, and all the holy hosts of the Most High, praising the Father and the Son and the Holy Ghost in this dome. And I saw the father of the patriarchs and bishops and doctors of the orthodox Church, standing among us here in the midst of the brethren, his sons, with joy, — I mean the Father Macarius the Great. Truly this sanctuary is beneath the throne of the Almighty. This sanctuary is that which Isaias the prophet describes, when he says: There shall be an altar to God in the land of Egypt, and a platform, and five towns that speak the language of Chanaan.

Arise now, my children, and let us finish the liturgy, and obtain the blessing of the fathers, and glorify God most High ».

Agathon the priest says: « The patriarch continued his narrative as follows. When I had finished the divine service and communicated the clergy, I saw again a great grace which I must not hide from thee. For when the old men came up for communion, I saw a vapour of incense ascending like perfume from their mouths, so that I thought that each one of

نعمة عظيمة لا يجب ان اخفيها عنك فلما تقدم الشيوخ الى القربان رأيت دخان بخور يصعد كالعطر من افواههم حتى ظننت ان كل واحد من اولئك الآباء الرهبان يحمل بخوراً عند تقدمه الى القربان ثم انفتح سقف البيعة فصعد * منه ذلك العطر وتأملت افواههم * P. 100 ودعاهم عند دنوهم من القربان فرأيت الكلام يخرج من افواههم والبخور يخرج من افواههم صاعداً الى السماء فتحققت حينئذ انه دعاهم وصلاتهم التي يقولونها عند اخذهم السرائر المقدسة التي هي جسد ودم الرب يسوع المسيح الطاهر ورأيت الملائكة يتسلمون صلواتهم تلك ويصعدونها امام كرسي الرب فمن عظم دعاءهم وصلواتهم قلت حقاً ان هذه المنارة الذهب التي عليها المصباح والجوهرة الثمينة وكوكب الصبح المشرق المضيء على كل المسكونة وسبحت بتسبحة الثلاثة قتيه حنايا وعزاريا وميصائيل التي قالوها في اتون النار الموقدة مبارك انت يا رب الاله ابائنا ومسيح وممجد الى الابد ومبارك بالحقيقة الرب الاله هؤلاء القديسين الذين استقامة العالم بهم وبامثالهم هذا مجمع الملائكة ومينا كل الاتقس الذين هربوا الى الله منجى كل الاتقس ثم مجدت وشكرت الرب يسوع المسيح الذي جعلني مستحقاً ان اشاهد ما رأيت ولما نمت في تلك الليلة رأيت وقد وقف امامي

those fathers and monks carried incense when he came up to communion. * P. 100 Then the roof of the church opened, and that perfume * ascended from it. And I observed their mouths as they prayed when they approached the Host, and I saw the words and the incense which issued from their mouths ascending to heaven. So I was assured then that it was their petitions and their prayers, which they uttered when they received the Holy Mysteries, which are the Body and Blood of the pure Lord Jesus Christ. And I saw the angels receiving those prayers of theirs, and carrying them up before the throne of the Lord. And, on account of the power of their prayers and supplications, I thought : Verily this is the golden candlestick holding the lamp; and this is the precious jewel; and this is the morning star which rises and shines upon the whole world. And I sang the hymn of the three young men, Ananias, Azarias, and Misael, which they recited in the furnace of burning fire : Blessed art thou O Lord, God of our fathers, and praised and glorified for ever ¹. And blessed in truth is the Lord, the God of these saints, by whom and by whose like he directs the world. This is the meeting-place of the angels, and the harbour of all the souls which flee to God, the Deliverer of all souls. Then I glorified and thanked the Lord Jesus Christ, who made me worthy to witness what I saw.

And when I fell asleep that night, I saw standing before me a shining

1. Daniel, iii, 52 (Greek).

رجل منير وقال لي استيقظ يا اسقف وقم لترتب قوانين هذه البيعة وهذه القبة معاً ليحترز كل احد في سلوكه فيها من قس وشماس بصبر تام وسكون صالح لان المسيح ربنا وجميع ملائكته هاهنا واكتب هذه القوانين تذكراً لهذه البيعة المقدسة التي الابد لانه سيأتي حيل معوج يحبون مجد الناس اكثر من مجد الله ويدوسون هذا الموضع المقدس بقلة خوف وتفخة ويدلون نعمة الروح القدس التي اعطاها لشعبه بالذهب ويقاومون القوانين الرسولية فمن اراد ان يكون له ميراث في هذا الموضع المقدس وهو¹ بلا مخافة من الرب ولا تجرب نفسه بديا ويبدل مجد هذا الموضع المقدس الجليل المكروم ويكون عنده مثل مواضع البهائم في دخوله اليه فهؤلاء الذين هم هكذا قلوبهم كقلوب البهائم لا يقرؤون ولا يفهمون وجميعهم قد زاغ ورذل وهمتهم في بطونهم ومجدهم بخزي وهم يجرون على بطونهم مثل الحيات وينفخون ويلدغون المرئين² شتامين مبغضين لاختوسيم

1. F om. to ولا add. يحترز. — 2. Mss. امرين.

personage who said to me : Awake, O bishop, and arise to set in order the canons of this church and this sanctuary together; so that every one, whether priest or deacon, may guard himself in his conduct therein in perfect patience and virtuous tranquilly, because Christ our Lord and all his angels are here; and write these canons as a memorial for this holy church for ever. For there will come a crooked generation who will love the praise of men more than the glory of God, and they will trample down this holy place shamelessly and haughtily, and will barter for gold the grace of the Holy Ghost which he gave to his people, and will break the apostolic canons. For who can desire to have an inheritance in this holy place who is without fear of the Lord and whose soul is not tried at the beginning? And the glory of this holy and renowned and venerated place shall be changed by such, who shall occupy as it were stalls for cattle at their entrance into it; for those who are of this kind have hearts like the hearts of cattle, and neither read nor understand. All of them go out of the way and become abominable; and their care is for their bellies, and their glory is in shame; and they go upon their bellies like serpents, and swell, and bite men, and are insolent, haters of their brethren, occupied with eating and drinking, as cattle which have no understanding or their like; and the Apostolic Church separates them from herself.

CANONS FOR THE MONASTERY OF SAINT MACARIUS.

[I]. No priest shall ascend to this sanctuary until he has put on his pallium first, before he carries the incense into the sanctuary.

متطالعين للمأكَل والمشارب كالبهائم التي لا فهم لها ومشابهتها والبيعة الرسوليّة تفرزهم لا يصعد قس الى هذا الهيكل الا بعد ان يلبس بلبسه اولاً قبل ان يحمل البخور عليه. لا يتقرب فيه كاهن ولا شماس الا بعد لباسه الابمس¹ او بلبساً لا يتكلم قس ولا شماس في هذه القبة المقدسة * بكلام فارغ ولا يجلس فيها ليقراً كتاباً من الكتب ومن قاوم *P.101 هذا القانون يكون محروماً أي كاهن او راهب دخل الى هذه القبة من غير ان يكون مرسوماً لخدمة هذا الهيكل فليكن محروماً اي كاهن من كهنة هذا الموضع يدخل بكاهن غريب من كهنة مصر او رئيس الى هذه القبة الاسكنا المقدسة لاجل مجد الناس فليكن محروماً اي انسان استطال ودخل الى هذه القبة المقدسة يخرج به الرب يسوع المسيح خارجاً واي انسان يتعدى ليكون له نصيب في هذا الموضع المقدس بمال او هدية فليكن هو وكل من يساعده على دخوله اليه لاجل مجد الناس لا سيما ان كان معروفاً بالشر والتجبر مردولين اعلّموا يا اخوتي ان نصيب يعقوب لا يكون لواحد من هؤلاء والقوة الساكنة في هذا الموضع والهيكل المقدس لا ترضى بشيء من هذه الامور بل يكون متواضعاً طاهراً وديعاً تاماً في جميع الخصال المرضيّة كما شهد المعلم بولس

1. البرنس F الانهس BD.

[II]. No priest or deacon shall communicate therein until he has vested himself in the epomis or a pallium.

*P.101 [III]. No priest or deacon shall speak in this holy dome * any idle words, nor sit therein to read any book. And he that shall break this canon shall be anathema.

[IV]. If any priest or monk shall enter into this dome, unless he be appointed for the service of this sanctuary, let him be anathema.

[V]. If any of the priests belonging to this place bring a strange priest from Misr or an official into this dome and holy tabernacle, for the sake of human glory, let him be anathema.

[VI]. If any man shall persist in entering into this holy dome, the Lord Jesus Christ shall cast him out.

[VII]. And if any man transgresses in order that he may have a lot in this holy place by means of money or bribe, then let him, and everyone who assists him to enter it for the sake of human glory, be degraded, especially if he be notorious for evil and pride.

Know, my brethren, that not one of these shall receive the lot of Jacob; and the power which dwells in this place and in this holy sanctuary will not consent to any of these things. But let a monk be humble, pure, peaceable, perfect in all the approved qualities, as the Teacher Paul testified in what he

في قوله على هذه الرتبة اذ يقول ما هو ثابت في مكاتبته الجليلة ثم قال لي الشخص المضى لا استحق ان يخاطبني خروجك يا بنيامين من هذا العالم الذي هو مفارقة نفسك لجسدك يوافق يوم تكريز هذه البيعة وتمضي الى السيد المسيح الذي تحبه لتستريح في يروشلیم السماية مدينة المنتخبين مع جميع المختارين فقلت له يا سيدي ارجو ان يجعلني الله مستحقاً لما قد ذكرته ويقبلني انا العبد الخاطي واصير اليه في اليوم المذكور ومبارك سيدي يسوع المسيح حبيب نفسي وروحي لان رحمته سابعة على وعند هذا غاب عني السارافيم وقال لنا¹ بنيامين البطرك لا تظنوا يا اخوتي اتى كتبت هذه الحروم على الجبل بل كتبها² لاجل انه سياتي حيل آخر في آخر الزمان يستحق ما كتبه على ما اخبرني به السارافيم الذي خاطبني فيجب لكل مؤمن ان يحذر اتباع مجد الناس ويعمل ما يراهي مجد الله ويحبه من كل قلبه وانت يا ولدي اغاثون القس اكتب عندك تاريخ هذا التكريز واذكرني به في كل وقت وكل يوم لاذكر قول السارافيم فيه لي ان فيه

1. Mss. انا. — 2. Mss. كتبه.

said about this degree; for he says what is certain in his glorious epistles.

Then this shining personage, by whom I am unworthy to be addressed, said to me : Thy departure, O Benjamin, from this world, which is the separation of thy soul from thy body, will correspond to the day of the consecration of this church. And thou shalt depart to the Lord Christ whom thou lovest, that thou mayest rest in the heavenly Jerusalem, the city of the predestined, together with all the elect. So I said to him : O my Lord, I trust that God may make me worthy of what thou sayest, and may receive me, his sinful servant; and that I may go to him on the said day. And blessed be my Lord Jesus Christ, the Lover of my soul and spirit, because his mercy is abundant towards me. Thereupon the seraph disappeared from me.

And the patriarch Benjamin said to us : Think not, my brethren, that I have written these anathemas for this generation. Nay, rather I have written them because there will come another generation in the last times which will deserve what I have written, according to that which the seraph announced to me, who talked with me. Therefore it behoves every believer to beware of following the praise of men; but let him do what is fitting for the glory of God, and love him with all his heart. And do thou my son Agathon, the priest, write down for thyself the date of this consecration; and remind me of it constantly and every day, that I may remember the words of the seraph on this day, that on the same day will take place my departure from this world, it being the 8th of Tubah, on which took place the consecration of the holy church in the name of the holy Macarius, our father.

يكون خروجي من هذا العالم الذي هو الثامن من طوبة الذي كان فيه تكرير البيعة المقدسة على اسم القديس ابي مقار ايننا ونذكر ايضاً اعجوبة كانت في اليوم المذكور وذلك انه كان بمدينة ققيوس ارخن عظيم ومقدم وكانت عاداته ان يدخل كل وقت الى الديارات المقدسة بوادي هبيب فحضر يوم تكرير بيعة ابي مقار ومعه ولد له كان مبتلياً * وظهرت منه ايضاً اية عظيمة ظاهرة من الاب المغبوط ابي مقار الذي هو ابو الجبل * P. 102 المقدس بوادي هبيب وعز جميع البطارقة والاساقفة والرهبان والمعلمين في جميع المسكونة الذي روائع بخور اعماله وحسن افعاله قد ملأ الاقليم واطاء مصباحه على كل من ياتي اليه وكانت عادة هذا الارخن ان يحضر الى الدير في كل وقت في اعياد الميلاد والغطاس والفصح فحضر في يوم التكرير وولده معه وسلمه لراهب قديس ومعه غلام يخدمه فلما كمل التكرير والقداس وتقرب الشعب كان ولد الارخن نائماً في البيعة المقدسة فصرخ في النوم حتى اربع الناس الحاضرين من صراخه فقفى ذلك الراهب قلبه وتقدم الى الصبي وانبهه فلما استيقظ تأمله الجمع فاذا هو عوفى وكأنه كما ولد جديد في يومه هذا

Now we will record another miracle which took place on the same day. There was in the city of Niciu a great and eminent official, whose custom it was to enter at all times into the holy monasteries in Wadi Habib; and accordingly he was present on the day of the consecration of the church of Saint Macarius, accompanied by a son of his who was afflicted by disease, * in whom was manifested another great and conspicuous wonder, worked by the blessed Father Macarius, who is the father of the holy mountain in Wadi Habib, and the comforter of all the patriarchs and bishops and monks, and teachers in the whole world; for the odour of the incense of his works, and the beauty of his deeds have filled the land, and his lamp illumines all that come to him. And it was the custom of this official to come to the monastery always at the feasts of the Nativity and of the Baptism and of Easter; and thus he was present on the day of the consecration together with his son, whom he entrusted to the charge of a holy monk, with whom was a youth who served him. When the consecration and the liturgy were finished, and the people had communicated, the son of the official was sleeping in the holy church; and at that moment he cried out in his sleep so that he frightened the people who were present with his cries. But that monk took courage, and went up to the lad, and awoke him; and when he awoke, the congregation observed him, and behold, he was healed, and seemed like a new creature on that day. So they glorified God for this great miracle which had taken place.

فمجدوا الله لهذه الاعجوبة العظيمة التي كانت قال الاب بنيامين البطريرك القديس فلما فرغت من القربان استدعيت الارخن والد الصبي واستعلمت منه حال ولده فاخبرني بمرضه وجميع ما حل به ثم استدعيت الصبي وقلت له يا ولدى اشرح لي ما رأيته في منامك ولا تخف عني شيئاً منه فقال الصبي بينما انا نائم رأيت رجلاً طويلاً شيخاً بلحية خفيفة نازلة على صدره وهو يعصر جسمي يديه فصرخت من الوجع ثم انه امسك يدي طرف ثوبي واصعدني من رأسي فأريت جميع وجعي وجراحي ملتصقة بثوبي وقد انقلعت معه عن جسمي وقال لي تقوّ يا ولدى هو ذا قد عوفيت فلما انتهى هذا الاب الراهب قمت وانا معافي هذه قضية حالي يا سيدي الاب فشاهدته انا بنيامين بعيني في ذلك اليوم وقد برئ فمجدت السيد يسوع المسيح الذي اظهر لي قواته وعجائبه على يد القديس ابي مقار¹ الذي يعافي النفوس والاجساد بشفاعته عند الله الذي صار مينا لخلاص العالم فطوبى لجبل النطرون الذي استحق ان يكون فيه ابو مقار شفيعنا ولجميع من ياولى اليه ايها الجبل الذي سر الله به ايها الجبل الذي جمع اليه هؤلاء المصطفون الذين يضيئون

1. القديس مقاريوس.

The Father Benjamin, the patriarch, said : So when I had finished the communion, I called the official, the father of the lad, and inquired of him concerning the circumstances of his son, and he informed me of his sickness and all that had happened to him. Then I called the lad and said to him : O my son, explain to me what thou sawest in thy dream, and hide nothing of it from me. So the lad said : While I was sleeping, I saw a tall old man with a light beard descending over his breast, and he squeezed my body with his hands, so that I cried out with the pain. Then he grasped with his hand the edge of my garment and drew it up over my head, and I saw all my disease and sores adhering to my garment, and they were stripped off with it from my body. And he said to me : Be of good courage, my son, for behold, thou art cured. So when this father and monk had finished, I rose up healed. This is what happened to me, O my lord and father.

So I, Benjamin, beheld him with my eyes on that day, and he was healed; and I glorified the Lord Jesus Christ, who showed to me his power and wonders by the hand of the holy Saint Macarius, who heals souls and bodies by his intercession with God, and who is become a harbour for the salvation of the world. Blessed therefore is the Mountain of Nitria, which was worthy to be inhabited by Saint Macarius, the intercessor for us and for all who visit him. O mountain in which is the mystery of God! O mountain on which are assembled those elect ones who shine therein more

فيه اكثر من نور الشمس نهاراً وتصعد صلواتهم كالنار المشتعلة ايها الجبل الذي اثمرت
فيه الثمار الروحانية ثلثين وستين ومائة ايها الجبل الذي يملح الانفس ويردها من الخطيئة
وينقيها بالتوبة فتبيض كالثلج انت الجبل الحقيقي الذي تجتمع فيه الملوك والاغنياء
والفقراء ليخدموا الله فيك انت جبل الملح بالحقيقة المملح الانفس الذي نتت بالخطيئة
والاثم انت الذي جعلت اللصوص معلمين وشهداء وصالحين فليدعوا الآن بغير ملل بين
يدي سيدنا يسوع المسيح ان يثبتا على الامانة الارثوذكسية في بيعته المنيرة لتفتخر * نحن *
جميع بني المعمودية في كل زمان بها ونسأله ان ينجينا من شوائد المتولين علينا ومكر
البياد عدو الحق الشيطان الاركون الشرير والمجد لله الاب والابن والروح القدس
والقدرة والعظمة الان وكل اوان والى دهر الداهرين امين

كمل بعون الله النصف الاول من الجزء الاول
من كتاب سير البطارقة بالمدينة العظمى الاسكندرية
خلفاء ماري مرقس الانجيلي رزقنا الله بركة صلواته
وصلواتهم وعدتهم ثمانية وثلاثون بطرماً

brightly than the light of the sun by day, and whose prayers ascend like a
flaming fire! O mountain in which the spiritual fruit bears thirtyfold and
sixtyfold and a hundredfold! O mountain which salts souls, and restores them
from sin, and purifies them by repentance, so that they are white like snow!
Thou art the true mountain on which are assembled the kings and the rich men
and the poor, to serve God there. Thou art the mountain of salt in truth,
which salts souls that stank with sin and iniquity. It is thou that hast made
robbers into teachers and martyrs and saints. Therefore may they pray
now without weariness before our Lord Jesus Christ, that he may strengthen
* P. 103 us in the orthodox faith, in his illuminating Church, * that all of us who are
baptized may exult at all times therein. And we pray him to deliver us
from the persecutions of those who rule over us, and from the wiles of the
hunter and enemy of the truth, Satan, the evil prince.

Glory and power and majesty be to God the Father, the Son, and the Holy
Ghost, now and always and for ever and ever. Amen. »

With the help of God is finished the first half of the first part of the book
of the Histories of the Patriarchs in the great city of Alexandria, successors
of Saint Mark the Evangelist. May God grant us the blessing of his prayers
and of their prayers! And their number is thirty-eight patriarchs.

LES PROCÉDÉS DOREL
PARIS

Tome XXII. — Fasc. 1. — **Voyage du Patriarche Macaire d'Antioche** (arabe et français), par Basile RADU. Prix : 312 fr.

Fasc. 2. — **Les Homiliae Cathedrales de Sévère d'Antioche. Homé-
lies XCIX à CIII** (syriaque et français), par I. GUIDI. Prix : 200 fr.

Fasc. 3. — **The arabic life of S. Pisentius according to the text
of the two manuscripts Paris Bib. nat. arabe 4785 and arabe
4794** (arabe et anglais), par DE LACY O'LEARY. Prix : 272 fr.

Fasc. 4. — **Le Candélabre des Sanctuaires de Grégoire Aboulfaradj
dit Barhebraeus** (syriaque et français), par JÁN BAKOŠ. Prix : 232 fr.

Fasc. 5. — **Le De Autexusio de Méthode d'Olympe** (slave, grec et
français), par A. VAILLANT. Prix : 272 fr.

Tome XXIII. — Fasc. 1. — **Les Homiliae Cathedrales de Sévère d'An-
tioche. Homélies LXXXIV à XC** (syriaque et français), par M. BRIÈRE.
Prix : 272 fr.

Fasc. 2. — **La Première partie de l'Histoire de Barhadbešabba
'Arbaia** (syriaque et français), par F. NAU. Prix : 272 fr.

Fasc. 3. — **Histoire de Yahya-Ibn-Sa'id d'Antioche** (arabe et français),
par I. KRATCHKOVSKY et A. VASILIEV. Prix : 272 fr.

Fasc. 4. — **Les Paralipomènes. Livres I et II** (éthiopien et français),
par S. GRÉBAUT. Prix : 376 fr.

Tome XXIV. — Fasc. 1. — **The old georgian version of the gospel of
Matthew from the Adysh gospels with the variants of the Opiza
and Tbet' gospels** (géorgien et latin), par Robert P. BLAKE. Prix : 272 fr.

Fasc. 2. — **Le lectionnaire de la semaine sainte** (copte et français), par
O. H. E. BURMESTER. Prix : 200 fr.

Fasc. 3. — **Le Candélabre des Sanctuaires de Grégoire Aboul-
faradj dit Barhebraeus (suite)** (syriaque et français), par JÁN BAKOŠ.
Prix : 232 fr.

Fasc. 4. — **Voyage du Patriarche Macaire d'Antioche (suite)** (arabe
et français), par Basile RADU. Prix : 272 fr.

Fasc. 5. — **Euchologium sinaiticum** (slave, grec et français), par
Jean FRČEK. Prix : 312 fr.

Tome XXV. — Fasc. 1. — **Les Homiliae Cathedrales de Sévère d'An-
tioche. Homélies XCI à XCVIII** (syriaque et français), par M. BRIÈRE.
Prix : 280 fr.

Fasc. 2. — **Le lectionnaire de la semaine sainte, II** (copte et français),
par O. H. E. BURMESTER. Prix : 416 fr.

Fasc. 3. — **Euchologium sinaiticum (suite)** (slave, grec et français),
par Jean FRČEK. Prix : 362 fr.

Fasc. 4. — **Les Homiliae Cathedrales de Sévère d'Antioche. Ho-
mélies CIV à CXII** (syriaque et français), par M. BRIÈRE. Prix : 420 fr.

Tome XXVI. — Fasc. 1. — **Le synaxaire éthiopien, IV. Le mois de
Tahšaš (fin)** (éthiopien et français), par S. GRÉBAUT et G. NOLLET. Prix : 440 fr.

Fasc. 2. — **La Liturgie de Saint-Jacques. Édition critique du texte
grec avec traduction latine**, par Dom B. CH. MERCIER. Prix : 700 fr.

Fasc. 3. — **Les Homiliae Cathedrales de Sévère d'Antioche. Ho-
mélies de CXIII à CXIX** (syriaque et français), par M. BRIÈRE. Prix : 980 fr.